Pacific School of Religion
Berkeley, Calif.

The Universalist Leader

Boston and Chicago

April 26, 1924

The Golden Rule Supreme

O Brother Christ, Yoke-Fellow of mankind,
Help us in thy great love our way to find,
Help us in every creature dear to thee,
Howe'er despised, a brother man to see.

If we but held thy Golden Rule supreme
For men and nations, soon wouldst thou redeem
From maddening strife and toil our harried race,
Stilled by thy soothing, reconciling face.

Upon the world's great longing then would rise
Such light as never broke in eastern skies;
As if mankind from long and troubled sleep
Woke to Love's power, undreamed, vast, ocean-deep.

Greed from his pitiless jaws would loose the world,
And red Ambition's pirate flags be furled;
The lily and the rose make glad the waste,
And men at last life's true elixir taste.

Henry Nehemiah Dodge.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 8, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

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THE Universalist Leader

Two Dollars a Year | 106th Year | New Series | Vol. XXVII | No. 17

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

AN AMERICAN MEMORIAL IN TOKYO

WITH true delicacy and insight, the Japanese Government has decided to use the three million dollar balance in the American Red Cross Earthquake Relief Fund for the erection of a permanent memorial hospital in Tokyo to commemorate America's assistance to the earthquake sufferers.

For direct relief over eight millions of dollars have been expended. Tons and tons of rice and flour, thousands of cases and barrels of milk and fish, thousands of feet of lumber, quantities of galvanized iron, portable buildings, bedding, clothing, shoes and household goods, make up the shipments which were rushed to those in need. Clear-headed, cool, efficient work was done by both Japanese and Americans on the spot, and three million dollars have been saved for a work imperatively needed which will go on forever.

Before the earthquake there were three thousand free hospital beds in Tokyo. Now there are but five hundred.

The new American memorial will furnish two hundred more.

One and one-half millions of the money will be used for buildings and one and one-half millions for endowment.

The American Red Cross Memorial Hospital will stand in the Far East as a lighthouse of international good will.

* *

THE WORK OF DAWES, YOUNG AND ROBINSON

THE honesty and ability of the American representatives upon the Reparations Commission is undisputed. The practicability of their recommendations will be shown by time alone. The subject is vast and intricate, and one on which trained economists do not easily agree. As Universalists we are proud to have had Owen D. Young, one of our own "poor boys who became famous," serving the world in this important post. All who know him will be inclined to accept a report to which he puts his signature as the best possible under the tragically difficult conditions. At least it is a starting point from what had come to be an *impasse*. The report has been written with slight regard to British or German public public opinion, and is couched in terms which make it easier for Poincare, the French Premier, to go to his own excitable constituents and demand a new lease of life.

The Germans get control of their own industries in Ruhr and Rhineland, occupation is continued, the cost of the armies of occupation and allied commissions is to be paid by Germany for two years out of borrowed money, and after that, by higher taxes and other measures, she is to begin paying these additional charges herself and thus gradually get to paying real reparations for war damage and pensions. Up to the present the Allies have been piling up such a staggering bill for extras that war damages have been completely submerged.

To a Christian man these things would seem self-evident:

France and Belgium should be guaranteed protection from another murderous assault by Germany, no matter what provocation France may have given since the war ostensibly ended.

Germany should be helped to her feet and made a contributing member of the society of nations.

England should be relieved of some of the terrific burden of war debt which she is bearing so heroically for France as well as herself.

The United States, whose sufferings and losses were so small in proportion and whose gains were so great, should help these adjustments by canceling under proper conditions and restrictions her own war debts.

We do not hold with those who would have Germany escape "just retribution for sin." We point out, however, that nothing can be really just all around which is not based on the bedrock laws of kindness. We can not be Christian unless in our hearts we wish Germany well, France well, and the highest well being of all mankind.

Christian men and women must work against the excessive diseased nationalism which makes these settlements so difficult, which makes it almost impossible for Poincare, Ramsay MacDonald, Dr. Marx, Mr. Hughes, or Hymans of Belgium, to go to their respective countries with propositions based on their merits.

We know that any man who says anything about

excessive nationalism exposes himself to the unfairest and deadliest kind of assault as being unpatriotic, but we are content to stand on our record on that subject.

Our business as Christians is to teach men everywhere that true patriotism is one of the noblest of qualities and one of the greatest steps up out of political anarchy, but that it does not replace our loyalty to Jesus Christ and to mankind.

It is a shameful thing that this allied debt business can not be considered by our Christian nation without prejudice and in the spirit of Christ.

The Dawes-Young Commission has made a beginning. There is considerable follow-up work for the Churches.

* *

LET US STOP OUR BULLYING

ATTACKING Congress is the easiest and cheapest thing we can do these days. It brings praise from all sides. That is why we hate to do it. Congress unfortunately has revealed itself in an unlovely light. The many sincere, able, honest men seem submerged. It goes from bad to worse. It is a pity, as the day may come when we will need to turn to it to protect our liberties as the English people turned to Parliament in the days of the Stuart kings.

The absolutely deadliest and most damning thing about Congress is this self-consciousness and sensitiveness which makes it difficult for it to decide questions on their merits. When the fear of the voters is not before it, it is thinking of its prerogatives.

The theory back of the organization of the Senate is that it will do the calm, thoughtful, statesmanlike thing. In the minds of the founders it was to prevent hasty, excitable action. Unfortunately the thing isn't working out that way. This Japanese matter is merely one more illustration of the lack of self-control and wisdom of the American Congress.

The Church Peace Union has just met in New York. It has served notice on Congress in unmistakable language that the Churches do not propose to stand for trouble with Japan. We endorse that stand.

* *

THANKS TO THE TRANSCRIPT

HAD the *Boston Transcript* taken a little more time for consideration it never would have linked its announcement of the vote of the Senate on the immigration bill with a demand for the greater military and naval preparedness it so much wants.

Nothing could have given better ammunition to the extreme pacifists, to whom we have never belonged, than this editorial. The *Transcript* praised the Senate, enlarged on the permanent grievance of the Japanese, soon landed on "settled hostility" and then on "recovery from earthquake losses" and possible "retaliatory measures." "Unfortunate? Yes, but fortunate also." "It will put an end to that form of national pusillanimity, apathy and supineness which denies or seeks to deny the necessity of being prepared in time of peace for war that may come."

We wish the editorial could be read from every pulpit of the United States next Sunday. Such editorials will put an end to the bickering over trivialities in the Churches and unite them in one fighting army, to use the language the *Transcript* understands, which will put an end to that cynicism, callousness, intellectual obtuseness and moral bankruptcy which denies or seeks to deny that there is one family of mankind, all worth while in the sight of God, and that human brotherhood is a realizable ideal.

Instead of the result the *Transcript* predicts, the Senate action and the *Transcript* type of editorials have made votes for extreme pacifist resolutions in all the great Church conventions to come.

Some of these resolutions may be fanatical. Some may pledge their sponsors to courses of action before they know all the facts. Plenty of sarcasm may be leveled at them. But they will serve notice on the country that the politicians and militarists can not deliver the Church vote for an unjust war, or one caused by our own bad manners. It will unite ex-service men, of whom we have many in our churches, and passive resisters in work for disarmament, world courts, new treaties and every other practicable method to prevent the crime of another war.

We are indebted to the *Transcript* for its co-operation in arousing and uniting the Christian Church in behalf of a just and enduring peace for all mankind.

* *

IMPULSIVE MR. TINKHAM

CONGRESSMAN GEORGE HOLDEN TINKHAM of Massachusetts expresses "resentment" and "indignation" because the united Churches of the United States "presume" to advise him in relation to "a purely secular matter," viz., H. R. 6540, or the House Immigration Bill.

This bill, which has now passed the House and Senate, will have the effect of abruptly abrogating a joint agreement with Japan concerning Japanese immigration without giving Japan the slightest opportunity to be heard. Common ordinary politeness between two of Mr. Tinkham's neighbors on Commonwealth Avenue would suggest a conference at least in any matter about which they were about to go to law, and the good old preachers of Boston were quick to suggest such conferences when trouble was brewing in their day.

But Mr. Tinkham boils all over in every drop of his "Mayflower blood" because of what he calls interference by the Church in affairs of state.

Mr. Tinkham says: "I have not a drop of blood in my veins which has not been three hundred years in America, and my ancestors as Separatists came to this country upon the *Mayflower*. I inherit their complete resentment of interference by the Church in affairs of state."

Dr. Charles Macfarland rejoined: "My own recollections of the history of those who came in the *Mayflower* and those who followed them are that they exercised a great deal of influence on matters of state while at the same time keeping the Church free from interference by the State. Indeed their reason for separating the two was that the Church might be free to criticise the actions of the State."

Mr. Tinkham will not find many Churches which will give up their right to proclaim justice and apply

the proclamation to definite concrete cases, or the right to teach the doctrines of Christ and say when and where they fit modern conditions.

The free Churches will never be the annex of any political party, but on the other hand they will never neglect their duty to study and teach public questions. Inevitably they will have to help one party to-day and another to-morrow, but that is incidental.

Mr. Tinkham's impulsive view that anybody, in churches or out, individually or collectively, preacher or layman, is not free to petition or advise Representatives in Congress is naive to say the least.

Like his dashing up to the front door of the White House the other day on a prancing horse, spurs jingling and military trappings crying aloud, his letter is more or less picturesque and somewhat ridiculous.

* *

HUGO STINNES' WEALTH

STINNES, the German capitalist, master of finance, owner of mines, ships, factories, shops, farms and other sources of wealth, died recently leaving a fortune of over five hundred million gold dollars. Put into German money few could read the figures. They would have lengthened out beyond our ken.

Now we are informed by the daily papers that the German Government will collect an inheritance tax of twenty-five per cent on the estate, or one hundred and twenty-five million dollars, and that this huge sum will go a long way toward starting the Government up the difficult road to financial solvency. At the same time we are told that the Stinnes family will resist the attempt to collect the tax.

From the standpoint of the general welfare it is a fair question whether Stinnes should have been allowed to pile up this huge fortune. Good, able men think both ways. Taxing capital unmercifully may easily kill the goose which lays the golden egg for all of us. Henry Ford thinks so. But whether this be sound or not, there can be no question of the justice of the inheritance tax imposed by the German Government.

There are three things the Stinnes family could have done which would have squared with the ethics of Jesus. Stinnes himself could have said frankly to the Government: All my resources made out of German land and people are at the service of Germany. All I hold back is a modest support for my family. But earnings and principal both belong to you for the nation in its trouble.

Or he could have increased wages and developed co-operative ownership and made the thousands working for him feel that they had a vital interest in the project. He could have accepted Christ's teaching of Christian stewardship and turned his great organizing genius toward the creation of industrial partnership and brotherhood. And his family the moment he died could have taken an attitude of friendly co-operation with the Government and bent their minds to the problem of paying over a quarter of the estate to the Government without destroying the productive power of what was paid or what was left. Nay, they could have said properly: Here is the whole estate for Germany in her hour of trouble; pay us living wages, use our experience, and we will run it for you. We would like to compare the satisfaction of that kind of service with the satisfaction of any other possible kind of power or pleasure money can buy, but they are incomparable.

The common good, the general welfare, the public interest, are phrases which we are beginning to put into the average mind. We think they do not mean common ownership. We think they mean private ownership, individual initiative and responsibility. But we are sure that they mean Christian stewardship, living as if brains and body and means were possessed by all of us for all the rest of us and as if we were all trustees duly appointed by the Great Supreme Court for all the world.

These are things Christian churches must teach in their services and Sunday schools. These are things parents must plant in children's minds as they give them their penny banks. We are God's good stewards and it is up to us to be both wise and faithful.

* *

WHAT SENATOR HOAR SAID

THE *Christian Science Monitor* again renders a service by printing memorable words uttered by Senator George F. Hoar in 1876.

Speaking on the scandal in which the then Secretary of War, W. W. Belknap, was involved, Senator Hoar said:

> "We must not confound idle clamor with public opinion, or accept the accusations of scandal and malice instead of proof. But we shall make a worse mistake if, because of the multitude of false and groundless charges against men in high office, we fail to redress substantial grievances or deal with cases of actual guilt."

And the *Monitor* pertinently adds: "That warning applies with more force to 1924 than it did to 1876, when it was uttered, because the scandals of to-day are greater and the influences at work to mislead the public are more powerful and more vocal now than were those of Mr. Belknap's time. Vociferous and persistent efforts are being made by partisan newspapers and organization managers to belittle the exposures already made and to confuse the clear issues involved by attacks on investigators and witnesses. It is doubtful if the present attempts to deceive and turn aside public opinion, so that the people will 'fail to redress substantial grievances or deal with cases of actual guilt,' will succeed. But it is acutely necessary for the public to be on its guard, especially in this year of presidential election, in order to prevent the immensely valuable fruits of the investigations from being thrown away.

"If those who are now trying to fool the people are wise in time, they will bear in mind what the American people did in 1917 and 1918. They will not mistake an appearance of coma for either ignorance or indifference. They will realize that autocracy, that is, irresponsible government, whether enthroned or operating for its selfish ends through the forms of democracy, is utterly hateful to the American people, and that the indignation of that people, once roused to action, is sure to be as effective and terrible in politics as in war."

Rediscovered Countries

V. The Rediscovery of Hell

Frank Durward Adams

A RECENT writer in the *Outlook Magazine* bewails the fact that he is never "cussed out" in church any more. He had been attending a lot of churches of different types, and had heard many and divers kinds of sermons; but when he took his Corona on his lap to immortalize his impressions in a magazine article he was in a pessimistic mood. Not a single preacher had thrown a scare into him. Not one of them had mentioned sin as a fact of importance in our present-day life. And, of course, not one had told him how to get rid of his sins. As he sized it up, there was in all those sermons an utter lack of reality, virility and spiritual authority.

1. Wanted—a Substitute

This writer has correctly sensed the situation. That part of Protestantism calling itself Orthodox is sadly in need of something to take the place of the old-fashioned hell.* Some folks still believe in it, and would like to hear it preached from the pulpit. But the majority do not believe in it, and protest rather vigorously when the minister makes it his theme. So the poor preacher, whatever his own views may be, finds himself in a very uncomfortable situation. As one of these perplexed brethren said in the Disciples Congress at Indianapolis last April, "It is no easy task for the earnest preacher to keep faith with his own soul, and yet keep the whole body of the church moving."

This is always true in matters of policy and method; but in these times it is also tragically true in questions of faith and doctrine. Certain dogmas which were once considered final and not even open to challenge have broken down. One of these is the dogma of a future supernatural endless hell. Almost all Protestants, when this subject is mentioned, will make haste to assure you that they do not believe that sort of thing any more. They are apologetic, almost ashamed. They tell you confidentially that they wish it might be expunged from the creeds, for, really, their people have quite outgrown it! But—they have nothing to take its place! And that is one of the spiritual tragedies of the age in which we live.

2. Whence Came the Pictures of Hell?

Let us glance back over our shoulders for a moment and remind ourselves of what we have lost. Not with any sense of bereavement, not with any lingering regret; but let us recall it to mind that we may have some realization of the hugeness of the doctrinal vacuum which has been left by its passing. Most of us who are past forty years of age and grew up in what was then known as a typical Christian environment will remember that hell was a theme constantly stressed in the pulpit in our younger days. It was dealt with in a literal and straightforward manner, too. No attempts to soften or gloss it over, no attempts at "figurative interpretations." Hell was hell, and no quibbling about it. If anybody in the congregation got squeamish over it and raised objection, he was very quickly shown his place, present *and future.*

We apt are to think that the Puritan preachers did some original work in their vivid pictures of the place of future torment and the condition of the souls who should be consigned thereto. Certainly Jonathan Edwards and his school left nothing to be desired in the way of graphic and terrifying description. Yet they borrowed their ideas from the medieval theologians; nothing was original except some details of elaboration. Nor were these earlier medievalists any more original than the Puritans. They had borrowed their ideas largely from the Talmud, which is a large library of ancient Hebrew tradition, legend and history. A recent work on Jewish Theology, by Rabbi Kohler, quotes this interesting paragraph from one of the books of Esdras, which Protestants have not admitted into the Bible as canonical:

> "And after seven days of silence for all creatures, the new order of the world shall be raised up, and mortality itself shall perish; and the earth shall restore those that are asleep in her; and so shall the dust give back those that dwell in silence; and the chambers shall deliver those souls that were committed unto them. The Most High shall appear on the throne of judgment, and shall say: 'Judgment only shall remain, truth shall extend, and faith shall wax strong.' The good deeds shall be of force, and wicked deeds shall no longer sleep. The lake of torment shall be revealed, and opposite to it the place of joy; the furnace of Gehinnom will be visible, and opposite to it the bliss of Paradise. Then the Most High will speak to the heathen nations, who have awakened: 'Behold now Him whom ye have denied, whom ye have not served, whose command ye have abhorred. Gaze now here and there—here bliss and rest, there fire and torment."*

When we consider that this was written in the same period of history that marked the beginning of Christianity, two facts seem to be pretty well established, and they throw a flood of light upon a vexing question. One is that Jesus, in the parable of the Rich Man and Lazarus, was using figures that were commonly known and understood by the people of that time. In this parable he speaks of the place of bliss and the place of suffering as being opposite each other and not far apart. The rich man, who is now in poverty and torment, can speak across the gulf to Lazarus, who is now in the realm of joy and plenty. The other fact is that there was nothing at all original in the graphic pictures of Heaven and Hell that were painted by our Puritan, Calvinistic forefathers. They

*The writer uses the word "orthodox" here and elsewhere in this book with many misgivings, but there seems to be no satisfactory substitute. Perhaps, as some one has suggested, the expression "majority Christianity" would come nearer to conveying the idea.

*Kohler, Jewish Theology, page 301.

borrowed their ideas from the medievalists, who, in their turn, had borrowed them from the Hebrew writers of the centuries just before and after the time of Christ. The furnace of Gehinnom on one side and the bliss of Paradise on the other—such was the prevailing Orthodox conception of the future state.

3. The Lost Hell

Now if I should assert that this, as material for doctrine and discipline, is all a thing of the past, you might not quite believe it. You might think that I, eager to defend the thesis I have laid down, am prejudiced. So I am going to quote a few sentences from an article entitled "Religion and the Young Generation," in a late number of the *Yale Review*. The writer of this article is James Bissett Pratt, Professor of Philosophy in Williams College. Says Professor Pratt:

> "All the Christian generations before our own have lived and died with the moral stimulus of a belief in future supernatural punishments for the bad and rewards for the good. How far Hell was a help in the moral life need not be discussed here. For whatever may have been true of it in the past, we have seen Hell burn out. It has become for most Protestants a dead issue, a kind of extinct volcano."

Even allowing that Professor Pratt has probably somewhat over-stated the case, what he says is substantially true. His opinion is endorsed by Dean Inge, of St. Paul's, London, one of the keenest thinkers and writers in Great Britain, who says, "The decay of fear as an element in vital religion is one of the most significant features of our times." There can be no question about it; the old-time, artificial, post mortem hell of our grandfathers has burned out. And I say again that majority Christianity has not yet found anything to take its place.

Even the novelists have felt the criticalness of the situation. Irving Bacheller, in his somewhat hectic story, "The Scudders," undertakes to grapple with this very question. He tells about a Universalist church in a New York village that could not keep alive and was finally sold to the Catholics. Some one asked the main supporter of the defunct organization why they were selling out. "Wal," replied that dignitary, "we've learnt that ye can't run a church in this town without a hell." Now I don't know what kind of preaching had been done in that church; but I do know that the certainty of just retribution for sin is one of the chief tenets of the denomination that was there withdrawing from the field. I suspect that not much emphasis had been laid upon that arresting principle. Rightly done, that provides quite enough hell for anybody.

But the old Yankee was right. You can't run a church anywhere without a hell. You can't run a world without it; you can't run a civilization without it. Forty or fifty years of what Bacheller calls "pussy-footing in the pulpit," has proved it. And this but proves how tragic our present situation is. The old hell is worn out, it has served its purpose, it has been relegated to the intellectual scrap-heap. It is interesting only as a theological curiosity. But majority Christianity has not found anything to take its place!

4. Emerson a Prophet

In reading Emerson nowadays one is simply amazed at the prophetic quality of his writings. When he wrote his essays modern science was in its swaddling clothes; yet he anticipated every one of the universal principles which are now established axioms in the scientific world. Take his essay on Compensation for an example. With the accuracy of a mathematician, the knowledge of a savant, and the insight of a philosopher, he states and illustrates the law of perfect balance in the universe. "A man can not speak but he judges himself." "You can not do wrong without suffering wrong." "Always pay; for first or last you must pay your own debt." "Every advantage has its tax."

These and scores of other sparkling epigrams are expressions of the law of perfect justice which rules at the heart of things. Emerson takes this law, stern and inexorable as it is in its essence, and makes it beautiful with the rhythm and poetry of human life. He shows that it is not only inevitably true but inevitably right. He shows that without it the universe would be bereft of rational meaning, a welter of chaos and anarchy. He shows by dint of argument and illustration the validity of the principle set forth by his great contemporary Keats, "Truth is beauty, and beauty is truth."*

Emerson was a voice crying in the wilderness. The horizons of the most liberal Church of his day were too small to contain his vision of universal law and truth; so he went forth, after the manner of all pioneer souls, to blaze and light the way. He perceived that the law of compensation, of action and reaction, of cause and effect, underlies all of life. He perceived that religion and the teachings of religion must conform to that law or forever lose their hold upon intelligent minds.

And in this good day every man whose opinion is worth a picayune knows that Emerson was right. That is why the old-fashioned hell has burned out. It had no standing in the court of universal law. It served no worthy purpose. Its ultimate design was not discipline and correction but revenge and utter ruin. Instead of seeking to balance the scales of justice, its effect was to throw them hopelessly and forever out of balance. It was so flagrantly unjust, so utterly irrational, so fiendishly cruel and immoral, that it shocked the sensibilities of every one who cherished faith in the principle of essential rightness and equity.

So the expected happened. Hell was thrown overboard; and many of the old-time sanctions of religion went with it. To change the metaphor and get back on to dry ground, hell had been made the keystone of the theological arch; so when it gave way the whole theological structure crumbled with it. And for four or five decades dogmatic theologians have been surveying the ruin with consternation and dismay. "Billy" Sunday and the Fundamentalists have tried by dint of much perfervid language to conjure it up again. But their cries have been as unavailing as those of the priests of the Baal on Mount Carmel. You simply can not restore, in this day and age of

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*Ode on a Grecian Urn.

the world, a religious system which has at the heart of it the idea of infinite and meaningless revenge.

A few have known this for a long time and have been quietly, steadily, laying the foundations of something better. A few have perceived, with Emerson, that the principle of ultimate justice must underly religion also, the greatest of the sciences. And now the validity of that point of view is gradually getting over to the people. In their secret hearts all men are honest. They believe that every one should pay his own debt. They believe that just punishment should accompany or follow wrong-doing; and that any one who tries to escape or evade it by any means whatsoever is a moral "slacker" to be rightly despised by all honest persons.

But they believe also, when they understand their own minds, that no just punishment is ever endless punishment; and that to be punishment at all, in any true sense of the word, it must have as its ultimate purpose *the correction* of the person disciplined. As soon as one begins to get hold of this point of view, with all its implications, one's whole thought and conception of hell are revolutionized. So hell is being rediscovered. Not the crude and impossible pit of flame, over which exhorters used to shake their trembling auditors, but the principle of justice, of balance, of compensation, which underlies *all* of life; the eternal truth that was dramatized and made vivid in that graphic, smoking, old-time horror. With much spiritual travail and torment, with much toil and bloody sweat, this truth is being revealed to our generation. And to those who receive it, it is more than a substitute for the hell of our grandfathers.

(To be concluded.)

England's Silent Revolution

Herbert W. Horwill

WRITING in 1892, E. L. Godkin pointed out that, while a great deal was being said about the transfer of power to the people in various countries — meaning thereby the power of determining at the polls who should compose the government and what its policy on certain questions should be—little was heard of the change that was going on in the character of the governing class, which was also a very marked feature of the democratic movement. As far as Great Britain, at any rate, is concerned, no such reminder is necessary to-day. The occupancy of No. 10 Downing Street by a Labor Premier is an outward and visible sign of the silent revolution that has taken place.

In England political authority, like freedom itself, broadens slowly down from precedent to precedent, and Godkin was not mistaken in supposing that the process had gone far even three decades ago. The great Parliamentary reform of 1832 not only immensely extended the suffrage but was the beginning of the end of the governmental monopoly long held by the Whig and Tory aristocracy. Representatives of commerce made their way not only into the House of Commons but into the Cabinet. It was not, however, until 1905, when John Burns was appointed President of the Local Government Board, that a working man first became a Cabinet Minister.

But John Burns was only one Cabinet Minister out of many, and he sat in the Supreme Council as a member of the Liberal Party. What we have just seen is the passing of the control of government to a Labor administration, representing a party which had not yet come into existence even as late as when Godkin wrote. It is not, perhaps, easy for Americans to realize the precise character of the party that has now obtained power. Parallels with the United States will not serve at all. British Labor is by no means a replica of the A. F. of L. or of the I. W. W. If you were to imagine Samuel Gompers or W. Z. Foster being elected President, you would be farther than ever from understanding the present situation in England.

In the first place, the Labor Party is by no means an exclusively working class movement. Its title is really a misnomer, which errs alike by excess and by defect. If the secrecy of the ballot were withdrawn, it would probably be found that a majority of British manual laborers, industrial and agricultural alike, voted last December for Conservative or Liberal candidates. And the party includes, on the other hand, a large number of persons who would be hard put to it to earn their living by working at a handicraft, or by hewing coal, or by plowing a field. The Trade Unions, it is true, supply the bulk both of its membership and of its funds, but from the first it contained an influential proportion of middle-class adherents, and in 1918 it deliberately widened its constitution in order to obtain the allegiance of "workers by brain" as well as "workers by hand." Perhaps the "Socialist Party" would be a better name for it, for its avowed object is "to secure for the producers by hand or by brain the full fruits of their industry and the most equitable distribution thereof that may be possible, upon the basis of common ownership of the means of production and the best obtainable system of popular administration and control of each industry or service." Yet even that name would fail to represent it completely, for economic problems are not the only ones that have to be dealt with by political organizations, and, while Socialism has always been prominent in the propaganda of the Labor Party, it is the party's attitude to other public questions that has especially drawn to it of late years so many recruits from Liberalism. Lord Haldane, for instance, joined it mainly because it was the only party, in his opinion, that was genuinely interested in educational progress. On the whole, its aims and character would best be indicated if it were called the "Democratic Party," using the term "democratic" in its general sense, apart from the special associations that have attached themselves to it from the history of one of the great parties in the United States.

Another contrast between English and American Labor is presented by the strong religious element in the former. I do not mean by this that if you looked in upon a Labor Party committee you would run any

risk of mistaking it for a deacons' meeting—though, by the way, what most impressed some of the observers at the great Albert Hall demonstration just before the new Government took office was its almost evangelistic fervor. While the typical English working man, as far as I know, is no more religious than the American, the pioneers of the Labor movement in England were largely men who had attended Sunday school in their childhood and in many cases after reaching adult years were active church workers. One could mention the names of many Labor speakers whose maiden utterances were delivered not from political platforms but from the pulpits of Methodist chapels. One of the leading members of the present Government, Arthur Henderson, the Home Secretary, is still a Methodist local preacher, and is often a delegate to the Wesleyan Methodist Conference. Several other members of the Ministry are Methodist local preachers or lay speakers in connection with Baptist or Congregational churches. The Prime Minister himself had a Presbyterian training, and his recent address to the Free Church Council showed how strong a religious impulse quickens his zeal for social amelioration. Miss Margaret Bondfield, the Parliamentary Secretary of the Department of Labor, the first woman to be appointed to office in a British Ministry, is a member of Dr. W. E. Orchard's church (Congregational) at the King's Weigh House, and not only attends the Sunday services there regularly but is keenly interested in all the activities of the church. Sir Henry Slesser, the Solicitor General, has been assisting the propaganda of an organization recently formed to work for the application of Christian principles to business life. It is safe to say that England has never had a Government, not even when a Welsh Baptist was Prime Minister, that has come so near incarnating what used to be called "the Nonconformist conscience."

There are other fears that have already proved to be groundless. At the first rumors of a Labor Government a few nervous property-owners hastened to transfer their investments to other countries where, presumably, they imagined there would be greater security against confiscation. But this was a momentary panic, which soon passed away. Millionaires and near-millionaires are in for a hard time anyhow—at any rate, a hard time comparatively. Whatever Government may be in power, the financial burdens left by the war will have to be carried somehow, and the broadest shoulders will have to bear the heaviest load. If the most reactionary Tories were in office, there would be no escape from a high income-tax, graduated so as to fall most severely upon the biggest fortunes, to say nothing of death duties which give the national exchequer a handsome picking out of large inheritances. The advent of a Labor Government has, if anything, increased rather than diminished business confidence. It is generally recognized that the chief obstacle to a revival of trade is chaotic political and economic conditions on the continent of Europe, and the prospect that Ramsay MacDonald may be able to intervene more effectively in affairs across the Channel distinctly brightens the chance that British factories now working short time may soon be busy with foreign orders to fill.

There is a guaranty against any "running amok" not only in the personnel of the Government but in the peculiar circumstances in which it holds office. Lacking a majority in the House of Commons, it is in no position to carry out whatever policies it will. For the time, any attempt to fulfil its Socialist ideals must remain in abeyance. It can take steps in that direction, it is true, but at any moment its progress may be blocked by a hostile combination of Conservatives and Liberals. During the lifetime of the present Parliament there can be no capital levy or nationalization of any industry unless Labor can convert to its own policy a considerable number of members of the other parties. To students of constitutional questions the present situation is one of unusual interest. A characteristic feature of the British political system—as readers of Walter Bagehot will be well aware—has long been the power of a Cabinet to get its own way in matters of legislation through its authority over members of its own party. The threat of a general election, carrying with it possible loss of one's seat, has often been enough to induce recalcitrant followers to toe the line. But when a Government does not command a majority, and therefore can not pass a single bill by the votes of its own party alone, this power disappears. The Prime Minister, under present conditions, has to frame his proposals in such a way as to make them acceptable to the general body of M. P.'s, and the House, as a whole, thus gains an influence over Administration policies such as it has never been able to exercise within living memory.

One man, above all other living British politicians, would seem to be marked out for handling such a delicate situation. David Lloyd George has a positive genius for adroit opportunism. He is at his best when devising quick and clever master-strokes for inducing apparently incompatible forces to combine. But Lloyd George is now down and out, with only a scanty following in the present House of Commons and a popular influence that is steadily diminishing. And—such is the irony of events—the man upon whom now falls the task of governing by a succession of compromises and adaptations is J. Ramsay MacDonald, whose record presents the finest example Great Britain can show to-day of a career that has been dominated consistently from the beginning by a resolute fidelity to personal conviction. He is the last man who could ever be charged with being a trimmer.

Yet unless he can trim his sails, the vessel he commands will be wrecked. The prospect of a safe and prosperous voyage does not depend, however, on readiness to yield to gusts of popular feeling. Fortunately the Liberal and Labor Parties have a great deal in common, and there will be opportunities of working together for social reform at home and peace and reconstruction abroad without any sacrifice of principle on either side. MacDonald's chief danger lies in the risk of a revolt of the more advanced section of his own party, impatient of that gradual progress which is all that is possible when the strength of the conservative element in the country has to be taken into account. He has expressed his own policy in the wise motto: "One step at a time, but every step leading to the next."

Our Prayers Together

Saturday, April 26

Is it not possible, then, that the hindrances which arrest our progress, and the obstacles that lie broadly in our path, are the divinest agents of help which our Creator could give us? The painful struggles to overcome and remove them develop in us strength, courage, self-reliance, and heroism. They are the hammer and chisel that release the statue from the imprisoning marble, the plow and the harrow that break up the soil, and mellow it for the reception of the seed that shall yield an abundant harvest. Perfection lies that way.

Mary A. Livermore.

We seek Thy face anew this day, O our Father, and ask Thee that Thou wilt help us to live our lives in constant communion with Thee. Let us see Thee at every turn in the way. Let us find Thy hand in all our duties, all our meditations, all our intercourse with men, all our doings and all our deeds. Help us to make Thee our counsellor every hour. Help us to undertake naught without Thy blessings, to finish naught without Thy benediction. Morning and evening may we turn in prayer to Thy throne. At every meal may we seek Thy grace and give Thee thanks. So may we find the blessing of them that abide in Thy house. Amen.

J. Coleman Adams.

Sunday, April 27

I think the sweetest thought, the very central idea, of the revelation of the character of God to me, is this: that He does everything out of His supreme will. There is no one thing that I can say with more heartiness, or that has in it more echoes of joy, than "Thy will be done." If anything works righteousness in me or in you, it is God. The nature of God is fruitful in generosity. He is so good that He loves to do good, and loves to make men good, and loves to make them happy by making them good. He loves to be patient with them, and to wait for them, and to pour benevolence upon them, because that is His nature.

Henry Ward Beecher.

Father, we thank Thee for the blessing. We know what are our privileges, we know what are our duties, and we are before Thee again to consecrate this day in all its glory and beauty to Thee, the Father of perfect Love. Thou wilt be with us as we strive to be with Thee. Thou wilt make us strong when we are weak. Thou wilt make us see where we are in darkness. Thou wilt send us forth on Thine infinite mission to the world. Boys or girls, men or women, here we are, the living children of the living God, sent forward by Thee to proclaim it that all may be one as Christ Jesus with Thee and Thou with him, that this world may be perfected into one, that men may know that Thou art Father and what the Father has given us to do, that each one of us may lift up what has fallen down, that each one may open the eyes that are blind and the ears that are deaf, that each one of us may proclaim the gospel of Thy perfect love. This is our prayer and our hope, in Christ Jesus. Amen.

Edward Everett Hale.

Monday, April 28

With every rising of the sun,
Think of your life as just begun.

The past has shrived and buried deep
All yesterdays; there let them sleep,

Nor seek to summon back one ghost
Of that innumerable host.

Concern yourself with but to-day.
Woo it, and teach it to obey

Your will and wish. Since time began
To-day has been the friend of man;

But in his blindness and his sorrow,
He looks to yesterday and to-morrow.

You, and to-day! a soul sublime,
And the great pregnant hour of time,

With God Himself to bind the twain!
Go forth, I say, attain, attain!

Ella Wheeler Wilcox.

Infinitely wise and loving Father, our minds and hearts reach out to Thee in this morning hour, thankful that the rest of the night has prepared us for the work of the new day, and that the light brings the call to service. The past can not be recalled, but to-day is ours. I and to-day, with God and in the Spirit of Jesus! Priceless privilege! Grant us, O Father, to use it for Thee, for humanity and "in his name." Amen.

Samuel Gilbert Ayres.

Tuesday, April 29

Life is full of new beginnings. Some change may come, something is sure to come, to close one chapter and begin another. Life is planned just so, . . . that there should be a break from former link and habit, often from imperfection and mistake, and a clear, clean start for the fulfilment of the best one has grown to, even in desire, unhampered by the poorest one has ever happened to be, or to get credit for.

Mrs. A. D. T. Whitney.

O Thou who dwellest in the light, help Thy children this morning to see the light of Thy truth and feel the warmth of Thy love. We thank Thee for the open doors of opportunity for helpful service, for the exhibition of kindness and for growth in the kingdom of Heaven. May we clearly see the way to the Eternal life and have strength to walk therein. May we so welcome Thy truth that we shall be free from error and sin. May Thy wisdom so guide our energies that we shall reach after greater perfection. May the evening of this day find us more in harmony with God than we now are. And may

the evening of life find us rich in the treasures of heaven. Amen.

Andrew Willson.

Wednesday, April 30

True worth is in being, not seeming;
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by,
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure;
We can not do wrong and feel right;
Nor can we give pain and gain pleasure;
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

Alice Cary.

Almighty Father, who with every morning dost give us a new day and with each day some fresh duty, mercifully equip us for every task that awaits us! Give us eyes to see, and hearts to love the truth and right, and the disposition that makes every duty a delight, and the doing of good to others a sacred privilege. Save us this day from angry passions and low desires. Forgive us when we are selfish; recall us when we go astray; save us from wronging ourselves by thinking ill of others, and in all places and to all people give us the mind which was in Christ Jesus. Amen.

John Cuckson.

Thursday, May 1

To the Woods: Whoso goeth in your paths readeth the same cheerful lesson, whether he be a young child or a hundred years old, comes he in good fortune or in bad, ye say the same things, and from age to age. Ever the needles of the pine grow and fall, the acorns on the oak, the maples redden in autumn and at all times of the year the ground pine and the pyrola bud and root under foot. What is called fortune and what is called time by men, ye know them not. Men have not language to describe one moment of your life.

Ralph Waldo Emerson.

Thou God of Nature and of the human heart, we thank Thee for our human relations, but we thank Thee also for our kinship with the birds. We thank Thee for that instinct which makes us to sympathize with the mating of the bird lovers and for that music of the heart which makes us to love the song of the birds. We pray this morning for a life so simple and natural that we shall be able to enter into sympathetic relations with everything that lives—the flowers of the garden and the field, the bees that sip the flowers' honey, and the bird that makes her nest among the trees. If Thou speakest to men in the glory of the heavens, Thou speakest also in the manifold voices of all Thy loving creatures. May our ears be trained to hear Thee when Thou speakest thus. Amen.

George L. Perin.

Friday, May 2

Hail, bounteous May, that doth inspire
Mirth and youth, and warm desire;
Woods and groves are of thy dressing,
Hill and dale doth boast thy blessing,
Thus we salute thee with our early song,
And welcome thee and wish thee long.

John Milton.

Almighty and All-loving Father, who dost make all the earth to rejoice in the brightness of returning springtime, fill our hearts with like joy and renewal. Graciously awaken in us the life that the cold or care or trouble or sorrow of the world often has caused to fade and go out. As our eyes behold all this outward beauty and glory, give unto us that spiritual vision by which we behold the beauty and glory of divine things. Then when the springtime of our life passes with the summer and the summer ripens into the autumn, and our work is done, may be bring unto Thee the harvest of spiritual riches. Amen.

James De Normandie.

From the Optimist's Good Morning, Florence Hobart Perin. By special permission of Little, Brown & Co., Publishers.

Cruising Around These United States

XX Principal Jacks in Boston

John van Schaick, Jr.

THESE last days have seemed dedicated to Principal L. P. Jacks.

I was reading "Religious Perplexities" between Providence and Boston Monday morning. The main story on the back page of the *Boston Herald* as I had my breakfast, was on Jacks at King's Chapel and Arlington St. Church on Sunday. As I entered Headquarters an early rising official, often at work by 7.30 a. m., called down the stairs, "Jacks is in Boston. You must hear him to-day." The Commission on Publications was to lunch with me, but I called it off and at 12 o'clock assembled Lowe, Etz and Richard McLaughlin of Hartford, and started on the glorious walk through the Garden, over the Common and down to old King's Chapel to hear Jacks.

Now, then, just who is Jacks? He is a British educator and writer. He has been editor of the *Hibbert Journal*, a quarterly devoted to philosophy, ethics and religion, since it was founded in 1902. Since 1903 he has been professor of Philosophy at Manchester College, Oxford, and since 1915 the principal. Though he is a D. D., an LL. D., and a D. Litt., the title which sticks is "Principal." He is known in the world of scholarship as Principal Jacks. His name is Lawrence Pearsall Jacks, he was born at Nottingham, England, in 1860, and he was educated at the University of London, at Manchester College, at Gottin-

gen, Germany, and at Harvard. He started out as a minister, becoming assistant to the famous English Unitarian Stopford Brooke in 1887. He served other churches in Liverpool and Birmingham. He first published "The Life and Letters of Stopford Brooke." Then followed "Mad Shepherds and Other Human Studies," "The Alchemy of Thought," "Among the Idol Makers," "All Men are Ghosts," "From the Human End," "Philosophers in Trouble," "The Life of Charles Hargrove," and many articles in British and American magazines.

Now we were to see this famous man.

King's Chapel was full. Some of the old square pews had people on all four sides. We found good seats almost under the old high pulpit. The organist played a wonderful "air" by Bach and then organ and violin rendered "Poeme," by Fibich. At 12.15 exactly a tall, spare man with sunburned face, short grey hair, square jaw and the fine face of a scholar, wearing the black gown and doctor's hood, came in escorted by the Rev. Harold E. B. Speight, minister of King's Chapel. By 12.30 the reverent, uplifting prayers and responses had been said and Jacks rose to read the Scripture. It was the Parable of the Talents, from the 25th chapter of St. Matthew, and one was impressed anew with the way a Scripture we have heard hundreds of times and could repeat from memory takes on new meaning and interest when read by a new, strong, or engaging personality.

At once he launched into his sermon, speaking in a clear albeit somewhat worn voice, pitched fairly high, but under good control. Not at all muiscal, not at all unpleasant, it was a compelling voice. One was bound to follow. Nor was the accent markedly English. What he said in fifteen minutes was substantially this:

"I speak to-day on a very high and difficult subject which I can not hope to examine fully in the time at my disposal, but concerning which I can give at least a hint.

"My subject is 'The Immanence and Transcendence of God.'

"Most thoughtful people who believe in God believe in Him as an ever present reality. God is everywhere, the spirit which pervades all thinking, and all things. We call that conception the 'Immanence of God.' We use it in our hymns. We repeat in our prayers. We put it in our sermons. God is present not merely as a spectator to see what is going on, but to take an active part. So nothing can take place in nature, in history, in personal experience, without God contributing to make it what it is. God is present in the good just in so far as we recognize, as we know and use the good. God is present in the evil things of life just in so far as we know them to be evil and hate and oppose them. God is in the spirit of joy and the spirit of sorrow. We carry a heavy cross, but just as soon as we know that it is a cross and not a stick of timber then God is in that cross. We have done well to emphasize all this. We have got a more penetrating insight into the nature of God than those men have who consider God as a distant spectator untouched and unmoved.

"Though always present, we are not always aware of His presence. Nor are we intended to be always aware. It is impossible for beings such as we are to be always conscious of such a stern reality as God. We would be unfitted to play our part, to bear our burdens, if we were constantly aware of such a stupendous fact. Man is not a being so constituted that he can live always in the presence of a thing so momentous."

"What about this?" I thought. "This is a new idea. How does this square with Brother Lawrence and the practise of the perpetual presence of God?" And yet this doctrine had a deal of comfort in it for some of us who get concentrated on other things. But the clear, compelling speaker was going on with the other side of his subject: "The Transcendence of God."

"God is absent oftener than present," said Principal Jacks. "It must be so if work is to go on. The subject of the parable I have read is the absence of God. It is presented as the other side of the truth of the presence of God. We can not understand one without the other. In the parable God is expressly represented as one who goes away and leaves us. He is represented as a man traveling into a far country. He is absent for long, He goes far away, but He is not absent forever. His absence is not abandonment. He comes back in His own good time. 'It is expedient for you,' said Jesus, 'that I go away. But if I go I will come again.'

"What His presence means when He is here depends on how we bear His absence when He is not here. Bear His absence well and when He comes back you will recognize Him with joy.

"Bear it ill, misuse it, betray the Master as you easily may, the result will be that when He comes you will not recognize Him as Saviour and Friend, but think him 'a hard man.'

"Loyalty in absence enables you to recognize His presence. Treachery in absence blinds you to His presence.

"It is the nature of spiritual realities to be unobtrusive. Spiritual realities are fugitive visitors. They come without observation and they go without any demonstration of farewell. They take long journeys. They travel into far countries. They fade into the dim distance. They linger a moment and they are gone. *None of us can serve the highest unless we are prepared for occasions when the reasons for serving the highest are out of sight.*

"There are certain times when we can't see any reason for it. Much of the time we have to sustain ourselves by the memory of times in the past when God was present with us and we knew it."

Frank, honest, fearless, comforting speech was this, true to the experience of many of us who in religious matters are not the mystics and seers but just common folks. Some way or other we want to say, "If Jacks feels so at times, such a seer, such a leader, why, thank God, there's hope for me!"

"These absences of God," he went on, "are the best tests of life. Sooner or later they come to all of us. Does it not seem a hard thing to you that the spiritual life fades out of sight at the moment it is most needed, when we have some great part to play, or some hard thing is before us? Yet when we put it to ourselves this way, we find that after all He is

not far away. Christ was never nearer to God than when he cried out on the Cross, 'My God, my God, why hast thou forsaken me?' None but a loyal spirit can feel such despair as that. When that point is reached we know that unseen helpers are hurrying back for the support of our soul. Let us bear these absences of God, for they are a necessary part of the education and discipline of our souls."

One vivid impression was how much a great man can say in fifteen minutes. Another was how much that is new he can present. And a third was that here was a real personality and an address dignified, impressive, historic in a way, full of sound thinking and wonderfully calculated to communicate courage and cheer. "He made me feel good," said Lowe. "He is a great man," said Etz.

On Tuesday there was another attentive congregation. Dr. Coons went with me. Dr. Hall came in from Tufts with some of his students. The galleries were crowded with young men.

Dr. Jacks read the story of the alabaster box of ointment in St. Mark 14. He discussed "the good" and "the very good." "The good we can see the reason for. When we enter the realm of the very good it begins to escape us. 'Religion,' said Mr. Chesterton in his beautiful Life of St. Francis, 'is not a theory. It is a love affair.' "

"The good is clearly perceptible," he went on. "The very good is not. The very good stands on its own base, is its own justification and argument, never apologizes for itself. We can live a good life by the laws of logic. When we enter the realm of the very good, logic breaks down.

"Explanations do very well for intermediate things, good or bad. When you come to the very good or very bad, both are inexplicable.

"We can follow the sufferings of Christ up to the time he entered the Garden. In the Garden his soul reached depths hard to penetrate.

"All heroic action, all noble action, is inexplicable. The selfish man can give always a better reason for his life than the unselfish.

"The hero can never explain himself nor can any other man explain him. We can never convince the world that the heroic action is right. It must be done. No reasons explain it. It explains itself. There is one mark by which a noble deed can always be recognized. It is the kind of deed men can always find good reasons for not doing. Have you ever noticed, however, how all reasons for not doing vanish the moment one has the courage to do it?

"There are tragic times both in the lives of individuals and countries when the good draws near to the very good and then hesitates to take the final step. By such hesitation the good itself vanishes.

"What the woman did in the Bible story (the woman and the alabaster box) belongs to a class of actions which justify themselves just as soon as they are done, not before. We see this action as a faultless thing and we know it to be faultless when we try to find a fault in it. Such things are rare in the work of man, but nature produces millions of them—beautiful useless things from the great artist God. The economic value of the woman's action was nothing. The human value was immense. Thank God that the people who do these deeds never ask advice beforehand. They do the deed and it carries them into the high mysterious region of the very good. A rose, a sunset, a strain of music, a great action, a beautiful human face, all rise to the very good.

"In all our religion as in our morality there is a part we understand but another part which baffles us. Each is necessary to the other. If it were all inexplicable, it would baffle us. If it were all clear, it would pass into mere routine. All we know is held in check by an unknown better. If we knew all even about our common morality, we should be able to get around it. But there is something in the part we do not understand which makes us hesitate about playing tricks with the part we do understand.

"It is the same with the Lord God. We can not put Him into a sentence, into a definition. If we could we could get around Him. But God is more than a match for us at every turn. He defeats us with His love. That is why He is God."

Such in barest outline is this story of a noonday service.

"I want to speak to you," said he on Wednesday, "on 'Reality in Religion.'" Again the church was full. I sat in the gallery, where I got the preacher in profile almost even with me, where I could look down across the church, through the windows on the School Street side and see the hurrying crowds of Boston, and where by turning around I could look through the gallery window down on the silent burying ground and the memorials of other days. "Except ye be converted and become as little children ye can not enter the kingdom of heaven," was the text.

"Reality," he said, "is what religion needs most at the present day and suffers the most from want of. The great danger is that religion in our time may all go off into talk about phrases while it loses reality. What is the test of reality? How do we know it is of God and not a mere invention of our own or of some one else? How shall we distinguish between what we believe ourselves and what we want others to believe? They are often confused, and with disastrous effects. A great deal of the religious propaganda of to-day has its origin not in what propagandists believe, but in what they think it is good for others to believe.

"What is the test of reality in religion? In one word, 'Conversion.' It is the turning around of the whole man so that his life faces in a direction it never faced before. Conversion in that sense is a sign that religion comes from God and is not a device by which we deceive ourselves. The truths that we want other people to believe do not convert. Only the truths we believe ourselves can turn our lives around.

"The word 'conversion' has acquired a somewhat evil savor. Like other great words it has suffered in usage.

"Many a man has claimed to be converted whose subsequent behavior proved the opposite.

"We can hardly hear the word without thinking of religious excitement, strange emotions. The word reminds us of the mental suffering we ourselves have endured, a tale painful to tell. Some may have been brought up, as I was myself, where conversion was a standardized process, with a definite way and time, and where unless it came that way you had to regard

yourself as a sinner under the wrath of God. You will remember the mental torment in the often vain effort to get yourself converted.

"I am, however, persuaded that it is the right word to use when we are looking for a test in religion as coming from God.

"No religion can be real unless it makes a real difference to the man who professes it. A real religion will make a great difference to a man, not a small one.

"If a man becomes just a little better or the world just a little better than if we were all atheists, would we not agree that this was inadequate?

"There must be a notable change in character or social life before we can say that there is a real religious experience.

"A small improvement can come from what we want other people to believe. The real gain comes only from what we believe ourselves.

"A great difference for the better, we say, but how great and of what kind?

"There are plenty of truths which make a great difference for the better. Science, philosophy, morality, politics, make a great difference for the better. If all you want is some truth or some body of principles which will enable you to improve yourself or the world, all these things will supply them.

"Suppose we are not contented with a great difference. Suppose we want to turn darkness to light, bondage to liberty, strife to peace.

"We cry not for improvement but for deliverance —not for a great difference but a total difference. We want a new heaven, a new earth, a new life. We cry with Paul, 'Oh, wretched man that I am, who can deliver me from the body of this death?' Can religion answer that cry? That is the test. The religion of this church or of any church in Christendom or outside of Christendom must answer it. If not it fails to answer the test of reality.

"All of us have heard the rumor of a spiritual world where the frustrations of earth are overcome and its terrible contradictions set at rest. In our own lives it is nothing more than rumor. In the great leaders of our race, these rumors of the spiritual world become verified and intelligible. They become a Father's house of many mansions quite near; they become the resurrection and the life where all things are transmuted into something more beautiful; they become the city of God just beyond the shadows of the city where St. Paul and Plato found their home. All this is very beautiful and consoling for those who can entertain it, but for ourselves we can hardly get beyond the rumor of it. Nothing but a faint echo can we claim for our own. I see nothing alarming or depressing in that. To no man has the spiritual life come ready made. It has never come as something you can pass on in a pious phrase or formula. We have to grow step by step, stage by stage, into spiritual reality. If we try to seize it before we are ready it turns to dust and ashes, it turns to a phraseology.

"Start with something we really believe no matter how small, and then act up to it and leave it to grow just by its own nature. Have we not all at times a sense of a power not ourselves that makes for righteousness? Perhaps that is all we can feel just now. Let us just follow on in the direction that leads us. Let us cultivate a closer acquaintance with it and presently we may find it expanding, and leading us into a region where souls are converted, law is changed into love and the burdens of life fall off.

" 'Do the duty that lies nearest thee . . . The next shall . . . be clear to thee . . . Presently the divine nature of all duty shall shine before thee. . ."

I did not get the quotation, which he characterized as "homely." It was like Carlyle in Sartor Resartus: "Do the duty that lies nearest thee; which thou knowest to be a duty! The second duty will already become clearer." It was like Francis Greenwood Peabody's "Vision and Duty."

Principal Jacks is to be at Harvard the week of April 20 for a course of lectures and at Yale soon after. He is booked for sermons in New York and other cities.

His visit to the United States is a memorable event.

Prophets of Yesterday

Thomas Edward Potterton

DR. JOHN KELMAN, after a brief pastorate in New York City marked with wisdom and progress, has recently returned to his homeland, and in Hampstead, London, will continue the work of the ministry. Dr. Kelman proves anew his spiritual insight and intellectual ability in the William Belden Noble lectures, "The Prophets of Yesterday and Their Message for To-day," issued by the Harvard University Press.

Carlyle, Arnold and Browning are the prophets of yesterday. With fine discrimination the author compares Hebraism and Hellenism as thought tendencies.

The similarities and differences are portrayed with deft touch and literary skill. "The name Hebraism stands on the one hand for the rough prophetic insistence upon conscience, and the claim of truth and righteousness for their own sakes, somewhat at the expense of form and beauty. Hellenism, on the other hand, stands for the Greek appeal to intelligence and poise, its appreciation of beauty and form, and its emphasis upon these rather than upon shaggy righteousness."

Carlyle was a mighty advocate of Hebraism. He was "great, not so much as a reasoner, but as an instinctive seer." Dr. Kelman traces the life development of Carlyle with wholesome sympathy, and in a fine spirit directs his arrows of scorn at Froude and his interpretation of the Scotch writer. The suggestion of the order of books to be read in understanding Carlyle is especially valuable. The five points of Carlyle's character, linking him to Calvin, whom he

"out-Calvined," are "sincerity, seriousness, the individual, strength, work." A quotation from Carlyle has a touch for the modern day: "I have no patience whatever with these gorilla damnifications of humanity." "There is an unconquerable sense of bleakness in pure Carlylean teaching," is Dr. Kelman's conclusion.

Matthew Arnold, the teacher of "sweetness and light," embodied the grace and beauty of Hellenism. "Carlyle was a shock-headed prophet, crying at the top of his voice to all of us to notice the eternal silences. Arnold was rather of the company of the Athenian sages who walked with bowed head, in dignity and reverence, impressing us as men who feel the power of these silences." With keen sympathy the author pictures the characteristics of Arnold and declares that Arnold's lifework "as a literary man and teacher was devoted to tracing the distinction between machinery and the thing which it produces, and to applying it in all possible directions."

The closing chapters are devoted to a study of "Robert Browning, the Hebrew," and "the Greek."

It is an attempt at an interpretation of Browning, and though phrased in thoughtful language does not satisfy as the preceding studies. Browning himself humorously confessed, "All the world knows that everything I have ever said is entirely unintelligible." Mr. Kelman declares that "on the whole he is easier to understand than many of his interpreters are." It is probable that Mr. Kelman has done as well as the best; certainly his trenchant pen has presented a view that will command interest and reflection.

The volume is worthy a permanent place in the study-room of any person who would enter into the riches of English literature, and find inspiration for the present problem-day.

"They Know Not What They Do"

Lucia Ames Mead

SUPPOSEDLY humane, decent people are writing letters to the newspapers which show that the worst result of the war, the creation of blind hatred, is poisoning the minds of people. Apparently many would denounce as disloyal him who said, "If thine enemy hunger, feed him." Is it not time for the pulpit to begin a definite campaign of information as to the facts concerning the situation in Germany, and of instruction on the elements of Christianity?

I will refer to only two of the hostile letters which have been appearing in the *Boston Herald* within two or three days concerning the proposal for a Congressional appropriation to help feed the hungry in Germany.

A man writes what the editor calls "a representative" letter. "He says: "I am convinced that giving millions to Germany for any purpose whatever, in view of her trickiness and deceit since 1918, is nothing more nor less than a piece of asinine stupidity." This assumes that we would turn over without question to the German government our gift instead of putting it into the hands of American relief agents with auditors. The writer says: "It is evident that there is plenty of money in Germany somewhere." He evidently does not agree with General Dawes' report. He continues: "She did not lose a foot of ground nor anything of special value during the war. She may be better off than any other European nation." This writer has not heard that Germany has lost Alsace Lorraine, the valuable agricultural lands of West Prussia and Posen, her African colonies, a large part of her merchant marine and at present her control over the region where 90 per cent of her coal and iron industries are, and to feed 65,000,000 people has an area now of only about two-thirds of the state of Texas. He has heard that Germany has expended in this country $100,000,000 for copper, cotton and other commodities recently. I recall a statement of certain Germans, not the government, purchasing $50,000,000 worth. (His memory is only 100 per cent at fault.) As the sole possibility of paying reparations is by producing more exports than there are imports, and as these exports must be chiefly manufactured goods for which raw materials are essential, an effort to keep factories going and reduce the number of the unemployed does not seem indication of original sin. I have not heard that Germany has any cotton fields or copper mines, and copper and cotton are needed for a large share of her manufactures.

A clear explanation from the pulpit ought to undermine some of the false premises on which hostility is based. The indisputable facts presented by the United States Department of Agriculture (1923 and 1924) show that Germans consumed only six bushels of bread cereals per capita during the post war period as compared with nine bushels during a similar pre-war period. In the post-war period about half as much American cotton was consumed in Germany as before the war. "To restore the pre-war per capita of supplies of meats and animal fats, it would be necessary to import one billion pounds of beef, two billion pounds of pork, and one billion pounds of animal fat." The American farmer who has these things to sell will please take notice. Whether a few German profiteers are selfish and whether German peasants are holding back food because the public is too poor to pay for it, the main point is official statistics show that Germans are eating only about two-thirds as much as formerly. It is these facts which must be kept in mind when unsigned cable messages appear in papers like the *Boston Transcript*, coming from Paris, and sarcastically showing how many thousand tons of oranges, etc., the "starving" Germans are consuming.

But the chief plea which the pulpit should press home to-day is against such venom and unreason as that shown by a letter from a woman in a recent paper. She says: "There is nothing which can justify the sending of such vast amounts of money to feed the German children in order to make them strong men and women to fight our men and boys as soon as they are old enough. To me it is inconceivable how any one can forget so soon what we have suffered through those cruel Germans—the sad thing is they

never will change." Here is an indictment of a whole nation, a crass assumption that 65,000,000 are all of a piece, all responsible for the war, though no woman and no man now under thirty years of age had a vote or any more responsibility than this writer herself for the war. She assumes that every German child is like a viper's egg bound to reproduce its own kind, and that the emaciated, stunted children who are living on cabbage soup will develop into our powerful foes. It is this type of mind, or rather, lack of mind which the pulpits are in duty bound to deal with.

We as a nation are indulging ourselves in spending annually many hundreds of millions of dollars each year for candy, cosmetics, tobacco, and chewing gum, to say nothing of many other non-essentials, and are in great danger of committing the unpardonable sin. When even mothers and teachers harden their hearts, blind their eyes and cease to reason, and their cruelty and sophistry go unrebuked, how is the Church to win men to follow Jesus' doctrine, and to make itself a prime factor in the redemption of mankind?

Grown Americans, supposed to be educated in the learning of the schools, have frequently not learned the first principles of ethics or of a knowledge of human nature or of the interpretation of history. Imagination has been left out of their make-up. They can not imagine what it would mean if their own children had only half the meat and cotton underwear that they used to have, and if, since 1914, children over four had had no milk to drink. Such "educated" people need to be convicted of sin against the Holy Ghost when they say, as did a genial head of a great high school not far from Boston, "I would not lift my finger to save a German child from starving." Our problem is not now merely to save the 20,000,000 people who Secretary Hoover says are facing starvation, not merely to prevent a great nation from disintegrating and European culture vanishing in a world dominated by peasants, but it is largely to save our own souls, and at least our self-respect.

To refute the premises of those who have learned nothing since 1916 as to the new light thrown on the origin of the war, no better revelation of essential facts can be easily found than the notable address of Senator Owen on Dec. 13, 1923, recorded in forty-five pages of the *Congressional Record*. It amasses a wealth of material that should be in the hands of every clergyman, and studied and inwardly digested. Diluted and presented in a series of midweek lectures, I can think of nothing more wholesome for churchgoers who are willing to take the trouble to think. There will be no right international relations until there is more clear thought, a truer estimate of relative values and a willingness to consider testimony and revise judgment when truth demands it. The clergy have hardly yet begun to do the work that is most needed in this direction. It requires knowledge, courage, discretion. Righteous indignation at inhuman sentiments must be accompanied with the spirit of him who said, "Father, forgive them, for they know not what they do."

A Cradle of Protestantism

Winfred Ernest Garrison

PROTESTANTISM has been rocked and nourished in so many cradles that perhaps it is not legitimate to give to any one spot the exclusive title of *the* cradle of Protestantism. Notably in Wittenberg and in Geneva did non-priestly and non-magical Christianity open its eyes and find its voice and begin to acquire muscular co-ordinations and do all those things which are accustomed to be done in cradles by healthy infants. So it did also at an earlier date in the Prague of Huss and Jerome, and still earlier in the Oxford and the Lutterworth of Wiclif. But long before any of these came the Waldensian movement which, wherever and whenever it began, had localized itself in the remote valleys of the Gottian Alps in what is now the northwestern corner of Italy before the end of the twelfth century.

One of my strongest desires in Italy was to visit the Waldensian valleys and especially the town of Torre Pellice, which may be considered as the capital of that community. March is not a good season for a visit to that Alpine region, but it was the only available season. I left Venice at a comfortable hour in the morning. It is always painful to leave Venice. She holds you in her arms as though she loved you, you alone—though you know she is perfectly promiscuous in her affections and weaves her spell about every human who comes within range. Besides, Venice is almost the only place in the world that even the most stupid traveler never confuses with any other place. That befuddled inquiry which one so often hears upon the lips of tourists who are trying to remember where they have been and which begins with the stereotyped words, "Was that the place where—" is never applied to Venice. It is painful to leave, but it is a luxurious pain, even as staying there is a luxurious joy. The concierge of the hotel has already summoned a gondola. It is waiting where the ripples play upon the broad water-steps just below your balcony where you have been sitting hour by hour and watching the amphibious life of Venice flow silently past upon the Grand Canal. Your baggage is carried down and stowed by quick and kindly hands, which are not thereafter extended for tips because they have their share in that convenient "ten per cent additional for service." A superannuated gondolier who has now fallen to the lowly estate of a "hookman"—an occupation which, of all gainful activities, probably contains the largest percentage of inactivity—holds the craft against the step with his hook, then extends his cap for his ten or twenty *centisimi*, then puts it on and touches it (if he got twenty). You give the word of direction, though it is not necessary, for the concierge has already done it and your baggage proclaims that you are bound for the station, and the gondolier leans on his long oar and you glide away so gently, so silently, that, if you are a victim of the common habit of identifying speed with confusion and noise, you presently wonder whether at that rate you are ever going to catch your train. But of course you will, for it is really not very far, and the

wise gondolier does not follow the sweeping S-curves of the Grand Canal, but cuts across through narrow ways, between ancient walls, under low bridges, and presently comes forth again upon the Grand Canal just opposite the great steps that descend from the railway station to the water. Where else is the starting upon a railway journey so reposeful? Even the voices of the porters are quiet, and the engine seems to whistle in a whisper, and for once the ridiculous little Christmas horn, with which an Italian conductor signals to start the train and which can scarcely be audible the length of three cars, seems quite loud enough.

There were distant views of snow-capped Alps during the morning. There was a brief run within sight of one of the largest of the Italian lakes; I believe it is the largest. There were miles upon miles through fertile fields and orchards and vineyards, the rich plain of Lombardy and the valley of the Po, the region which has been through all the centuries the chief temptation to the hungry hordes of the North. There were the battle-fields of the struggle against Austria, from 1848 to 1866, when the Italian peninsula was becoming the Italian nation. It was very convenient that a change of cars in mid-afternoon gave a three-hours stop at Milan. That was time enough to get a glimpse of Leonardo's Last Supper, which, though sadly faded, is still infinitely rich and tender and living, and to spend an hour in the cathedral.

I hope I may be forgiven for having said, long ago in the days of my youth and folly, that the exterior of the cathedral of Milan resembles an over-grown frosted wedding cake or an extremely large petrified paper-lace valentine. Not that these comparisons are without an element of justice. There is a strange lack of dignity in this vast aggregation of jig-saw marble, and the thousand little pinnacles, which ought to be like leaping lambent flames, ardent and aspiring, as though the house of God were one great altar whose heavenly fire were reaching again toward heaven—these pinnacles are mere elongated pedestals for statues of saints and near-saints and no-saints so indiscriminately chosen that Napoleon, who paid for part of the work, has a place among them. But the interior—what a blessed relief after the pestilent gaudiness of the seventeenth century interiors which disfigure so many fine old Italian churches! What peace and humility and lifting up of the heart in adoration, after the blatant arrogance of St. Peter's with its boast of superior size carved on its pavement and its ascriptions of honor to pope this and pope that carved over its doorway and all over its walls! Few naves and aisles of human construction can be compared with those formed by the gigantic sequoias, those trees that are the oldest and largest and most solemn of living things, and none can be so compared without suffering by the contrast; but the mighty clustered columns of Milan, reaching away to the lacy vaulting that is as fine and yet as substantial as branches against the sky, come as near to the majesty and the worshipfulness of the redwoods as any piece of architecture is likely to.

From Milan it is three hours ride, still west through the granary and garden of Italy, to Turin, almost at the very western end of the great valley of northern Italy, the valley of the Po and its tributaries. The Po, which is here a crystal stream fresh from the mountains, flows beside and partly through Turin. The city's streets are as straight as those of a new town on the prairie, and as wide as Chicago wishes hers were, and there are beautiful open spaces of park by the river and elsewhere. It is a roomy and rectilinear town. One might suppose that its streets are laid out so regularly because it is modern. Quite the contrary. It began life as Roman camp, which, as you know, was a perfectly standardized product with interchangeable parts like a Ford. This camp with its straight lines of tents, its decuman port, its open space in front of the general's tent, and all the rest, somehow got itself perpetuated as a civilian settlement and never lost its original lines. It is, both in spirit and in appearance, the most modern city in Italy. As the capital of Piedmont, it was the seat and center of the movement for United Italy and unselfishly took the lead in an enterprise the inevitable result of which was to take away its leadership. For Turin could never hope to be the capital of Italy. So the capital went from remote Turin first to Florence and then, as soon as the papal power had fallen, to Rome.

The traveler who repeats the trite statement that Italy lives on its tourists, ought to enter or leave the country by way of Turin. This is the center of the great industrial area. Turin is not aware that tourists exist. Its big hotels are no more tourist hotels than are the Congress, the Statler, the Claypool or the Pennsylvania. The visitor is assumed to be there on business unless he gives evidence to the contrary. I was promptly asked what house I represented, and again what "line" I was handling. In general, though catering to tourists is an important Italian industry, it is by no means so exclusively the support of the country as the tourist may be tempted to suppose. One who is giving his attention to scenery and picture galleries and churches and antiquities, is quite sure to undervalue the sober and unpicturesque industries by which the country as a whole earns a living. Even queer old Perugia is much more interested in her chocolate and match factories than in all her tourists.

But now we are really approaching that "cradle of Protestantism" about which I am trying to write and for which I have kept the gentle reader waiting (if indeed he has waited so long) by a somewhat excessive application of the dramatic principle of suspense. Twenty miles west of Turin the plain of Lombardy and Piedmont frays out into a fringe of little valleys which run steeply up into the Alps. A branch railroad, operated by electricity from the ample water-power of these mountains, runs a few miles up one of these valleys, the valley of the Pellice (pronounced Pel-li-chay), and where the grade becomes too steep to go straight on and the valley becomes too narrow to permit anything else, there is the town of Torre Pellice, scarcely more than a large village thinning to a single straggling row of houses paralleling the tumbling stream. It is by no means a mountain fastness, for it stands at the point where the valley begins to open out to the plain, but it is the gateway to a precipitous area of narrow gorges, steep cliffs and lofty peaks. It was in this area that the Waldensians or Vaudois, the evangelical followers of Peter Waldo of Lyons and perhaps of other early teachers of

a purer and simpler gospel, had settled before the end of the twelfth century. I will not again recount the story of their persecutions. In times of comparative peace, their principal headquarters was Torre Pellice, known also as La Tour. In times of persecution they retreated to more easily defensible positions.

The organization and faith of the Waldensians are approximately Presbyterian; that is to say, being in close touch with the French and Swiss leaders at the time of the Reformation, they either discovered or established a kinship with the Reformed or Calvinistic churches. There are perhaps twenty thousand of them in this region and as many more scattered through various cities throughout Italy. Though Torre Pellice has grown by immigration in recent years, especially by the accession of many summer residents who have been attracted by the climate and the scenery, and though a large Catholic church is almost the first thing one sees on leaving the train, the place remains in the main a Waldensian town and is the general headquarters of their work. There is a large and handsome church, where services are held in French three Sundays in the month and in Italian on Sunday (though in summer the ratio is reversed), for the older people speak French by preference. There is a college which has been enlarged and made to include a home for war orphans—a much more excellent monument to the fallen than the bad sculpture which serves that purpose in many Italian towns. There is a hospital. There is a normal school maintained by the church. There is an elementary school supported by the state but apparently controlled by the church and certainly manned (or womaned) by Waldensian teachers. I put the courtesy and self-control of the pupils of these institutions to the test by making impromptu talks in Italian to the student bodies. Their restraint was wonderful. Or perhaps they considered the exhibition too sad for smiles. Italian is the language of the young and of the schools. One of the dominant elements of the Waldensian consciousness is the sense of the honor and responsibility of being the sole representatives of a thoroughly native Italian Protestantism. The fact that French is much spoken among them is easily explained by the fact that the French frontier is less than twenty miles away, and that at one time they were supplied with French pastors when all of their own except two had been massacred in one of the persecutions. But whatever language they speak, they pride themselves greatly and deservedly upon their long record of loyalty to Italy.

Among the most interesting buildings in the village is the Waldensian House, which contains the synodical hall, the offices and records of the general church organization, a large and valuable library and a historical museum. Here one receives fresh and vivid reminders of that heroic past the consciousness of which is ever in their minds. It would be too much to say that the Waldensians are the religious hope of Italy. Perhaps they have had thrust upon them too much the character of a racial group whose mission could be only to those born within its circle. Certainly they are aggressively trying to throw off that character now. They are too small in numbers and too weak in resources to do all that their faith and their historic position entitle them to do, but they have learned the lesson of co-operation and are working heartily with other Protestant forces.

It would be a pleasure to mention by name a dozen men and women in Torre Pellice who showed me courtesies and gave me information. I will mention only the veteran pastor, Commandatore C. A. Tron, who has been moderator of the Synod and who, though now *emeritus*, is again serving as the active pastor of the church at Torre Pellice. He is well known in many parts of the United States through his presentation of the Waldensian cause. I found among all those whom I met a fine spirit of fraternity, a broad sense of fellowship with all Christian people, an interest in the saving realities of religion and an indifference to the technical trivialities, all of which indicate that they are not—as one might have feared—a little group too closely tied to its own heroic past to make effective connection with contemporary needs. As I came away on the train, back to Turin, I was reading the published minutes of the last Synod. My eye fell on a paragraph in which a pastor was reporting that he had "successfully experimented" in the direction of a larger liberty in admitting to the Lord's Supper those who were still Catholics but who wished to commune, and also in the direction of having a commemoration service for the dead. A Church which meets problems as they arise and which experiments, still has the essential vigor of youth, even if it is the oldest Church in Protestantism.

April 5, 1924.

The Japanese Situation

DESPATCHES from Tokyo indicate that a slipshod translation is responsible for the use of the phrase "grave consequences." The Japanese words used in the note should have been translated "painful impression."

The *Christian Science Monitor* says:

The attitude of the intellectuals was expressed in exclusive interviews by Yashtmao Kozai, president of Tokyo Imperial University; Sabuto Yamada, dean of the law college, and Masaharu Anezaki, formerly exchange professor at Boston University.

Mr. Kozai said:

"News of the pas age of the bill comes to us while we are greatly impressed by the daily arrival of gifts from the whole world toward the restoration of our library. I fail to understand the prejudice against this race, because as far as I can tell we have been doing our utmost in the progress of civilization, in the profound conviction that civilization knows no national racial boundaries. What have we done to arouse such hostility among Americans, who showed unusually warm sympathy when we were stricken by an earthquake? Why the sudden change? I do not see anything further than an unpleasant sentiment and a keener sense of racial distinction. It is not up to Japan to do anything, nor will she. As an educationist, I regret the effect on the mi ıd of young students who are taught to work for high ideals."

Mr. Anezaki said the situation could be grave without the remotest chance of war. Continuing he said:

"The decision of the United States Congress to discriminate between races conveys significance, because it is calculated to

deepen the consciousness of white versus color. People interested in arousing feeling between races and countries will exploit such a consciousness to disturb the harmony of the community. There are always agitators who turn such an event to their own account. Such will use this attack on the Japanese Government. They will try to inflame popular rage against the Government but in so doing they will inflame, without intending it, the populace against all foreigners."

Mr. Yamada said:

"We teach students that Japan is the connecting link between western and eastern civilizations. Our one goal is the harmonizing of Occidental and Oriental civilizations. It has been our consistent effort to soar above all racial and national considerations and to devote our efforts to the advancement of civilization, imbibing knowledge and information from all races and countries. The welfare of mankind is our unique goal. The rapid growth of liberalism among the young generation is the crowning glory of our indefatigable efforts. This goal will be destroyed if the most advanced nation in the world enacts a law that a distinction is to be made between men according to their color. This is already grave enough."

The *Evening Star* of Washington, a conservative Republican paper, says:

Premier Kiyoura, in a formal statement made at Tokyo, expresses deep regret at the drastic action of Congress. He admits that the United States has a right to "arrange her own immigration," but deplores the view taken by Congress that it is necessary to go so far as to order virtually a total denial of entry to the Japanese people. His statement is moderate and manifests keen appreciation by the Japanese of the moral and financial support given by America to Japan in the greatest crisis in her history, and he concludes with the significant words, "These things we shall not forget."

It is good to hear these words from overseas. The United States has given repeated substantial evidences of sympathy and friendliness for Japan. It is in a way the sponsor of that country as a member of the family of nations. And it is reassuring now that the head of the government at Tokyo should put so strongly the sentiment of kindly and grateful memory at a time like this, when there is from the Japanese viewpoint ground for irritation, even resentment, for a discrimination which can not fail to be keenly felt by a sensitive people.

The *New York Evening Post*, now also Republican, says:

Any sensible person realizes that Japan to-day is in no position to engage in a major war with such a Power as the United States. It would be courting disaster and ruin. But the Senators saw in the term a "veiled threat" and made the most of it. They assumed their touchiest mood and climbed to the top rung of their dignity. They succeeded in making themselves appear extremely undignified, like small boys with chips on their shoulders.

The United States is a giant in strength, and the world fully realizes it. It is about time we grew up mentally and morally to our physical stature. Instead, the Senate makes itself ridiculous.

The Japanese Government has no desire to dictate our immigration laws or to force its nationals upon us. It would like to be included in our quota system. Failing that, it would be willing to revise the "Gentlemen's Agreement" of 1908 to meet our wishes, just so they were short of total exclusion.

The Senate is bent upon total exclusion, come what may. Neither its vote nor its attitude represents the sentiment of the American people. Certainly an overwhelming majority of the American people would deplore any action that would bring us into complete deadlock with Japan, and thus seriously threaten the peace of the world.

Many persons resent the dictatorial attitude the Senate has assumed toward President Coolidge and Secretary Hughes. The intelligent opinion of the country would support the President if he should see fit to veto the immigration bill, the terms of which would embroil him and the country in serious and stupid difficulties. The men we elect to regulate our foreign policy after all deserve some consideration.

The *New York Tribune*, Republican, publishes a powerful attack on the action of Congress under the title "Uncalled for Temper."

The *Worcester Telegram* says:

Our legislative branch has busied itself putting unnecessary affront in an unnecessarily rude way upon a people who are proud, sensitive and powerful. This is no more good statesmanship than it is good taste. Avenues of courtesy and consideration led toward the desired end. The Hi Johnsons and the Reeds have scorned these. The Senate has concurred in the insult to the Japanese ambassador and the studied embarrassment to the Administration which has spoken so frankly through the Secretary of State. This is fool business and this is dangerous business.

The trials imposed on the Executive by an unrestrained and disorderly-minded national legislature are many. This latest action adds to them in grave measure. This country is not yet fully awake to the seriousness of the consequences which may arise from the antics of the legislative body.

The President is. For that we may thank God. And pray for help.

The *New York Times* has published most effective editorials on "Thinking It Over" and "Affronting Japan." We take the following from "Thinking It Over:"

This agreement (the gentleman's agreement) which was the culmination of a long series of negotiations during the last years of President Roosevelt's Administration, was hailed at the time as an excellent solution of a most difficult problem. Prior to this agreement, the Japanese had been coming to this country in increasing numbers, reaching as high as 30,000 in the year 1907. By 1910 this number had fallen to 2,700, and although it has varied since then, the net increase during the period 1909-1923 in continental United States has been only 8,681.

That Japan has lived up to her part of the agreement with good faith can not be doubted, despite the fact that certain persons on the Pacific Coast claim that the figures of the immigration authorities and the Census Bureau are inconclusive in that they take no account of "bootlegged" immigrants. During the last three years the excess of departures over arrivals of Japanese in American ports amounts to 4,207, showing a distinct trend away from the United States. Japan not only has controlled the number of laborers seeking to come to the United States, but she has discouraged emigration to Mexico and other neighboring countries.

The true question at issue therefore, is not only the needless affront to the Japanese nation by the Senate, but the best interests of the United States, which, up to the present at least, have been served by the existing "gentlemen's agreement." If changes in it are necessary in order to meet with the present temper of the country, they can be obtained through the proper diplomatic channels. Before doing so, however, it is well to inquire what modifications should be made and what the consequences would be. Hasty and intemperate legislative action merely serves to rekindle the deep fires of race hatred and to undo the work of a quarter of a century of diplomacy. Even if later repaired, the damage is incalculable. In this instance the blame can not fairly be said to rest on Japan, which has consistently shown great forbearance in the presence of our American jingoes.

The *New York World* wrote on "The Senate a Mob" and called the action "the climax of five years truculent aggression by the Senate which has done immeasurable harm to the people of the United States."

The Man Problem

THE Man Problem in the Church was taken up by the Comrades of Washington, D. C., recently with the help of Mr. Kenneth MacDougall, of Boston, an officer of the National Laymen's League of the Unitarian Church, who attended a dinner, made an address and stayed for an informal conference.

"The situation in the Unitarian Church before 1919," said Mr. MacDougall, "was similar to that which prevails in many churches—women were doing all the work. What our Laymen's League has done is to bring the organized man power of the Church to bear upon the local and national problems of the denomination. Over 13,000 Unitarian men belong to the Laymen's League and are organized into over 300 chapters. In every church of any size, a chapter has been formed. We do not duplicate the work of the American Unitarian Association, or of the Department of Religious Education, or of the Young People's Religious Union. We do not hold funds for churches.

"We spend $200,000 a year in our laymen's work and this was raised by the drive of 1920 for two and one-half millions of dollars for denominational affairs on a five year program. When this is gone, if we can't go to the people who gave it and show results we ought to close up.

"We have faith that we will not have trouble raising all the money we need for the kind of work we are doing. One of the things we have done is to help churches with business matters. We recognize that churches can not be run on a business basis. People go around talking about selling religion. It can't be done. But many things can be done to help churches do their business in a more businesslike way. We have worked out methods of financing churches, organizing every member canvasses and installing accurate bookkeeping and accounting. These are at the service of all our churches. The increase in church budgets in the last five years is remarkable. They have gone up from 10 to 100 per cent.

"Another thing on which we have concentrated is religious education. I am frank to say that I am more interested in this than anything else we have attempted. To me it is the most important task we have. We have found men intensely interested in the Sunday school. Not many are teaching, not many go, but they are anxious to know what kind of instruction is provided for children. We Unitarians are lucky to have got hold of Star Island, ten miles out to sea, away from dust and dirt and automobiles and telephones. Each year we gather together men of our Church to teach them to be superintendents of Sunday school, and how to teach in Sunday school. If you can make the Sunday school so interesting that children will protest if they miss it, you have done something to arouse the curiosity of older folks. I think this is one of the best activities organizations like the Comrades can engage in. Men and women out of the Church who have lost all interest themselves, still are not willing that their children should grow up without religious training.

"In the suburb of a large city to which some of our young married people had moved there was no liberal church. The children went to an Orthodox Sunday school. One day a sensitive child came home greatly upset over some teaching about hell. He said to his father, 'Will I be damned if I don't go to that church?' His father looked at his lesson book and replied, 'No, you won't be damned, but I will if you do go.'

"In all this ferment over modernism and fundamentalism people are wondering where they can send their children to get sound religious training. Here is the chance of our churches. I can't understand how churches can spend thousands of dollars for elaborate church music and scarcely anything for religious education.

"Another activity is a ministers' institute on Star Island. We help pay the traveling expenses of ministers so they can attend and feel the cheer and uplift of contact with men in the same work.

"The Laymen's League tries to be a clearing house of information on church subjects. We have charts and statistics at headquarters and we take a man who wants help and show him exactly how Los Angeles, for example, doubled church membership or budget in a certain period of time, the literature used, the advertising, the sermons preached, the follow up work, etc.

"We have secured reports from a large number of parishes and we have tabulated results. The three things people are most interested in are (*a*) theological sermons, (*b*) the relation of psychology to religion, (*c*) psychic research.

"Pure bunk is offered people on all these lines and attracts thousands. We can offer facts and make them interesting and inspiring. Our organization is even presuming to help ministers with suggestions about series of sermons.

"We have a headquarters here in Boston, an old hotel over which were written the words 'It can't be done,' by the proprietor when prohibition came. We wrote instead, 'It can be done,' and we have a club house, cafeteria, rooms for transients and offices for our national organization.

"We are needed in the world. In a city where we were starting a church the minister of another church said in his pulpit, 'I'd rather have gambling houses, saloons, houses of prostitution and race tracks than a Unitarian church.' "

Mr. Henry E. Williams, president of the Comrades, presided, and Dr. LeGrand Powers, Dr. Rice and others took part in the discussion which followed.

It was the consensus of opinion that what Unitarian men are doing for religious education furnishes one of the finest planks for the platform of the reorganized National Universalist Comrades, with Victor Friend as president. Mr. Friend, it was asserted, is one of the most successful Sunday school superintendents and boys' class teachers in the denomination.

Mr. MacDougall is a most interesting and useful church official and a man of force and charm.

PIONEER PREACHERS OF THE WEST

Frank Blackford

IN 1857 Dr. W. H. Milburn, one of these pioneer preachers of the West, published a book entitled "Rifle, Axe and Saddle-bags," portraying, as only Dr. Milburn could, not only the character of the men but also the character of the work of those who pioneered in bringing the Christian religion into the wilderness of the West. I distinguish between Christianity and the Christian religion, for much that was brought Christ, were he in the audience, would not have recognized as even corollary to his teaching.

But even in the most bigoted and creed-bound there was much of practical religion, and in many instances among those who chose the West for their field of labor were men of wonderful intellectual power coupled with that which is infinitely more rare, a seeming intuitive understanding of the animus of Christianity. Of these Dr. Milburn writes: "These men had the wilderness for a college. Their theological seminary was a circuit and lessons enough in pastoral theology did they get. Their text book was the Bible, for of books there were few others, and more than any others I have known they were and needs must be men of one book. Their commentaries and works of exegesis were their own hearts and the hearts of their fellow men, which they prayerfully and devoutly studied. They were workmen who needed not to be ashamed, rightly dividing the word of truth."

Of them also President William Henry Harrison spoke: "Who and what are they? I answer they are ministers technically denominated 'circuit riders,' a body of men who for zeal and fidelity in the discharge of the duties they undertake are not exceeded by any others in the world. I have been a witness of their conduct in the western country for nearly forty years. They are men whom no amount of labor tires, no scenes disgust, no dangers frighten, when in the discharge of duty. To gain recruits for their Master's service they sedulously seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men but their conduct is precisely the same as it would have been had they done so. Their stipulated pay is barely sufficient to enable them to perform the duties assigned them. With much the larger proportion of these men the horse that carries them is the only animated thing they can call their own, and the contents of their saddle-bags the sum total of their earthly possession. How much our country owes to the work done by these brave men has not been estimated, neither can it be."

It is of one of these men I am constrained to speak—Isaac Newton Walter. Though little known to-day, and I must confess until I found it in a copy of the Ohio Historical Society I had never heard of him, his utterances are so remarkable that the present should know of them. Essentially self educated, a preacher of the New Light denomination, a prime mover in the founding of Antioch College at Yellow Springs of which Horace Mann was called to be president, he was in the forefront of all enterprises having the uplift of his territory in view.

In 1843 he became the first editor of the *Gospel Herald*, published later at Springfield, Ohio. In its editorial columns at this early date appeared articles on "Temperance," "Slavery," "War," etc., all of which were treated with a prescience which is remarkable, in a style equally as remarkable, and a profundity which challenges the attention of to-day.

My excuse for the foregoing is to furnish a setting for the most remarkable utterance on war I have ever seen, and though written as it was almost ninety years ago, it loses none of its appeal:

> "War is foolish. It settles no difficulties. It determines but little except the comparative brute force of the parties. It costs by far more than it comes to in treasure, life, character and everything worth while. When all the slaughter is finished, the parties are in *statu quo*, excepting the waste of men, money and morals; and the questions in dispute have to be settled by negotiations around the peace table. War is cruel. It is wholesale butchery. One battlefield calmly surveyed, with its severed limbs, its streaming blood, its parching thirst, and dying agonies, were enough, one would think, to wake the voice of the civilized world against it. But go from the scene of strife to the thousand anxious homes of the men who are dying on the field. See the widowed mother, orphaned children, wretched friends, then tell us if war is not cruel as the pit.
>
> "War is wicked. It engenders and fosters all the baser passions of the soul. It shuts up the channels of kindly feelings for our fellow men. It blunts every sensibility and weakens every virtuous principle. It involves wrong doing toward men and rebellion toward God."

Having read this wonderful utterance circulated extensively so many years ago and presumably accepted by a very great body of people, and in view of recent happenings, we are constrained to believe that though evolution is bound to transform for the better the conduct of the world we who are impatient and impulsive must appreciate the fact that it is a slow and tedious operation. If the law of evolution is God's law of progress, and if for human progress God uses human agencies, we are enjoined by this principle to accept a place for labor in his vineyard, knowing there will be a harvest, more abundant and of choicer fruit than any previously registered.

* * *

RECENT MEETING OF COMMISSION ON PUBLICATIONS

THE recent publications issued by the Publishing House at the request of the Commission on Publications of the Universalist General Convention have been sent to Japan in considerable quantities and distributed there. They are now being translated into Japanese for distribution in that language.

This was reported to the Commission on Publications by Secretary Etz at a meeting held at Headquarters on April 14.

The Commission engaged in a discussion of requests which have been coming in for republication of Hanson's "Bible Threatenings Explained" and "Bible Proofs." It was decided to advertise for copies, submit them to several people for criticism in the light of modern knowledge, have Secretary Etz revise and bring them up to date, and ask the Universalist Publishing House to issue revised editions.

Letters were also read requesting republication of "The Gospel Liturgy" published by Abel C. Thomas

in 1858. It was decided to advertise for copies of this book and re-examine it.

The editor of the *Leader* reported that the department of the *Leader*, "Our Prayers Together," would be continued.

Dr. Hall reported that the Life of Frederick A. Bisbee being prepared by himself and Miss Dorothy Hall was well under way and could be issued probably before fall.

Report was made that there has been delay in the issuing of "Humanizing Religion" by Lee S. McCollester owing to necessary revision.

It was also announced that "Jesus Christ, a Leader to be Followed Rather than a Dogma to Be Believed," by Dr. Hall, and Pullman's "Questions and Answers" as revised by Dr. Hall, were in the hands of the binder and would be issued on April 15.

It was voted unanimously to ask younger men in the Church to pass on the question as to gaps which ought to be filled in the present series of pamphlets being issued and to volunteer to fill those gaps. Suggestions of names of men or women to write needed tracts and subjects desired may be sent to the Editor of the *Leader*.

* * *

WHAT ARE WE GOING TO DO ABOUT WAR?

To the Editor of the Universalist Leader:

I fear that what I am about to write may put me in the class of the pessimists and so I wish first to assert my optimism. I believe many of the fine things that have been said about the Providence Convention. I believe, also, that we shall go forward and that we shall not forget the good resolutions, especially the one concerning the Christ Crusade.

But there was one *great disappointment* at Providence, and every day since its importance is magnified to me. Were we loyal to our faith when we laid upon the table the resolution regarding the rights of individual Universalists to be conscientious objectors to war? Were we loyal to ourselves? *Do* we want to outlaw war or are we just talking about it with a lot of smooth phrases?

Professor Skinner and Stanley Manning signed their names to a minority resolution that was worthy of the most careful consideration. Both are to be most highly esteemed for having done so. One of our ministers moved that this resolution be laid on the table, the president ruled (rightly) that there could be no discussion and the motion prevailed, although I heard several delegates say later that they hardly realized what was happening till it was over. Those delegates are supposed to have been representative of our Church. I ask myself the old question, "*Are* we *Christian* or are we just nominally Christian when all goes well and absolutely moral cowards when the big step needs to be taken?"

Kirby Page has written a powerful pamphlet on "War" which I have read with much appreciation. This is being advertised and read by many Universalists and I have wondered if the main arguments could seem to our people to be new. I heard a Universalist minister and many others of like mind use just those same strong arguments against war from 1914 to 1917. During that time I looked, over and over again, to our denominational paper for leadership against war, and was continually disappointed. Of course it would have been unpopular to oppose war when war itself was closing in upon us. But glory to that denomination or denominational paper which had dared to stand for the Truth at such a time! Such could face all the world now and *claim the name of Christian.*

I feel that we failed then. Shall we fail again? Our failure to stand strongly for such a resolution as that offered by Professor Skinner and Mr. Manning brings the question very close to us all.

I challenge the leaders of the Universalist Church. What are we, as a Church, going to do about war?

A Minister's Wife.

* * *

THE CLOSED MIND

To the Editor of the Universalist Leader:

Mr. McLaughlin's letter in the *Leader* of April 5 seems open to two interpretations. If he is trying to say that the pulpit is the place for affirmation and not the place for the raising of critical doubts, most people will agree with him. If, on the other hand, he is stating that no man should enter the ministry until he has reached definite and unchangeable beliefs regarding "the reality of God, the truth of Jesus' teaching, immortality," he will find no little opposition.

The closed mind is less enviable in the ministry than anywhere else, although perhaps it is most frequently found there. A minister who will not entertain doubts is a minister who has stopped thinking. As a professor of theology remarked about this very point, "A man who has all his doubts settled when he enters the ministry is either an imbecile or an Aristotle."

Many young men have been kept out of the ministry because they were told that they must believe this or that. Principal Jacks tells of a young man who came to him and said he could not become a minister because he did not believe certain things. Jacks asked him what he did believe, and when the young man had told him Jacks advised him to go ahead on the basis of what he did believe and not try to force himself into believing anything else.

The single reason that has influenced most young men against going into the ministry is the feeling that in entering that profession they would have to do violence to their ideal of truth. They feel as did the doctor who wrote to a well-known Boston minister, saying, "The trouble with your profession is that it is not as honest as mine." Some of us feel that a minister can be as unrestricted in his devotion to the truth as any other man. If we accepted Mr. McLaughlin's dictum we should not be headed for the ministry.

Granville Hicks.

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GENEROUS BEQUESTS TO UNIVERSALIST INSTITUTIONS

The will of the late Martha E. Fales was filed in the probate court, April 10.

Although the inventory of the estate has not been made, it is believed it will amount to between $600,000 and $700,000. By her will, which was drawn last October, the life use of the bulk of the estate goes to her two daughters, Mrs. Martha Florence Doolittle and Mrs. Harriet L. Fischer, and there are many small

individual bequests as well as bequests to religious and educational institutions.

The executors in the will are Meriden Trust and Safe Deposit Company, Mrs. Harriet L. Fischer and Fred L. Fairchild, who are jointly to administer the estate.

Provision is made for the payment to the Meriden Trust and Safe Deposit Company and to the Connecticut Trust and Safe Deposit Company of Hartford of $50,000 each for the creation of two trust funds, the income of which is to be divided equally between her two daughters, M. Florence Doolittle and Harriet L. Fischer.

The instrument provides that upon the death of either, one-half of the principal of each fund shall go to the living issue, husband or widow of each deceased grandchild in equal parts per capita, and the income of the remaining half to the surviving daughter until her death, when the principal shall be divided in a like manner to the living issue. It is provided that these two trust bequests shall be paid in full before any of the other bequests in the will. In addition to the above trust funds for the benefit of the two daughters, to each is left a bequest of $10,000.

Bequests of $5,000 each are given to the following: Grandsons, Charles H. Doolittle, I. Lewis Doolittle, Horace F. Doolittle, A. Nelson Doolittle and Monroe H. Doolittle; granddaughters, Esther B. Doolittle, Martha L. Fischer; sons-in-law, Henry M. Doolittle, Theodore A. Fischer.

The sum of $5,000 is left in trust to the Universalist General Convention, the income to be used for Japan missions.

A fund of $5,000 in memory of her husband, to be known as the Charles H. Fales fund, is left to the Universalist General Convention, the income of which is to be used for the General Sunday School Association.

The Woman's National Missionary Association is given $1,000, the income of which is for the general uses of the association.

Another bequest of $5,000 is made to the Universalist General Convention in trust, the income to be used annually for the ministerial relief fund.

St. Lawrence University in Canton, N. Y., is given the sum of $2,000 in trust, the income to be used annually for the general purposes of the institution.

The Southern Industrial Institute of Camp Hill, Alabama, is given $5,000, the income of which is to be used for the general purposes of the Institute.

Dean Academy of Franklin, Mass., and the Church of Christ, Stony Creek, Conn., are each bequeathed the sum of $500.

The Y. M. C. A. and the Y. W. C. A. of Meriden are each given the sum of $1,000.

Bequests of $500 each are given to the City Mission Society, the Public Health Society, the Meriden Humane Society, the Connecticut Humane Society, the State Prohibition Society of Connecticut, the Children's Aid Society of Connecticut and Gaylord Farm Sanatorium.

To the W. C. T. U. of Meriden she gave the sum of $500.

To the Connecticut Universalist Convention she gave $5,000 in trust for the First Universalist Society of Meriden, for charitable purposes.

Also to the Connecticut Universalist Convention is left the sum of $10,000 in trust for the local society, the income to be used as a repair fund for the parsonage.

The sum of $1,000 is left to St. Lawrence University, the income to be used for the benefit of the theological school of the university.

To the Meriden hospital she bequeathed the sum of $5,000, the income to be used for the maintenance of a free bed at that institution.

The sum of $100 is given to each of the following great grandchildren: Florence Esther Doolittle, Marjorie Lois Doolittle, Barbara Faith Doolittle, Lewis Lockwood Doolittle, William Blair Doolittle, Harry S. Clark, Jr., and a like sum to any great grandchildren who may be born.

The sum of $1,000 is given to the Universalist Publishing House of Boston.

Mrs. Fales willed that one-half of all the residue of her estate be given absolutely to her daughter, Harriet L. Fischer, and the other half of the residue be paid to the Meriden Trust and Safe Deposit Company as a trust fund, the income of which is to be paid to her daughter, Martha Florence Doolittle, during her lifetime, and upon her death the principal is to be paid in equal shares to the issue of the said daughter.

A provision in the will stipulates that the bequests to all individuals be paid in full before those to the institutions.—*Meriden Morning Record.*

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Power of the Air

I spake unto the Porter in the Pullman Car, saying, The Farmers have been having an Hard Time.

And he said, Is they having the Boll Weevil in these parts?

And I said, In this region Cotton is not king, but Corn, and the prices have been low and labor hath been high. Therefore doth the farmer lament. I would be considerate of the poor farmers, and not rob them of any that is theirs except in case of dire need.

And he said, Yessir.

And I said, I think any one of these farmers could spare a Carload of Fresh Air and not impoverish the farmer.

And he said, Is it getting a little close in here, sir?

And I said, The air is so abundant out of doors, I behold it at play in sheer wantonness. There is more of it than knoweth what to do with itself. Some of it would like to get in here and get warm.

And he opened the ventilators, and the passengers that were dull, and uninterested in life, began to live anew.

Now this have I witnessed also in Publick Assemblies, even in the House of God, that folk are desperately afraid of breathing any air that hath not been breathed already by a Large Nunber of People.

Wherefore do I understand why it is that the Devil is called in Holy Writ the Prince of the Power of the Air. For the Devil is not the lord of fresh air, for that is as the breath of God, and giveth life and vigor. But air that hath been breathed until there hath been squeezed out of it all that can give life, and forced into it very nearly everything that ought not to be taken into Human Lungs, that is the air which the Devil ruleth.

And I say unto all Sextons and Janitors and Porters and Ushers, Whatever other duties ye have, fail not of this, to give unto the sons and daughters of God, the clean pure air of heaven, that it may enter their lungs and give life unto their blood, and make them capable of thought and of the knowledge of the Truth. The Husbandman will not miss it from his farm, though the Railway Trains take it away by Carloads, and if it be taken into Synagogues and places of assembly, there is more of it, all the way to Medicine Hat.

For the Word of God speaketh nowhere otherwise of the Spirit of man than as the Wind or Breath of God, giving unto him life and power. Wherefore, having read this Parable, open thy Windows toward Jerusalem and thank God for Fresh Air, and see that thou eat up a great deal of it.

* * *

There are D. D.'s, LL. D.'s, Ph. D.'s, M. D.'s, and the Lord only knows how many other D.'s. But so far as we know no institution of learning has ever conferred on any one the title of Doctor of Work. We rather covet the degree, and it is possible that some others would like to have it. But there is so little good work, true work, square work, these days that it might be hard to find a worthy candidate. The other degrees do not mean much; this would mean a great deal. If a man were not worthy everybody would know it. Not so of other doctors.—*Thomas Chapman, in Our Helper.*

Home and Children

FORCE

The stars know a secret
  They do not tell;
And morn brings a message
  Hidden well.
There's a blush on the apple,
  A tint on the wing,
And the bright wind whistles
  And the pulses sting.
Perish, dark memories!
  There's light ahead;
This world's for the living,
  Not for the dead.
On mart and meadow,
  Pavement or plain,
On azure mountain
  Or azure main,
Heaven bends in blessing;
  Lost is but won;
Goes the good rain cloud,
  Comes the good sun!
Only babes whimper
  And sick men wail,
And faint hearts and feeble hearts,
  And weaklings fail.
Down the great currents
  Let the boat swing.
There was never winter
  But brought the spring.

Edward Rowland Sill.

* * *

A STENOGRAPHIC INTERLUDE

MISS PERKINS had always regarded Mr. Sanderson as her ideal of an employer. He was generous and considerate, lucid in dictation and clear and concise in giving directions.

On his side Mr. Sanderson had always regarded Miss Perkins as a perfect private secretary. After six years of her service he boasted that he had never needed to repeat a direction to her, and that her correct spelling of the many South American and Central American names that he used in his business was marvelous.

So you see there was no lack of good will to account for their sudden misunderstanding, which came like a shot from an empty gun, a bark from a dead dog. Each had slept well the night before; each had had a suitable breakfast. So neither fatigue nor indigestion was at the bottom of the mystery. The winter morning was as lovely and refreshing as nature could conjure up; they felt no languor. Therefore the weather could not be held responsible. And indeed, as we have never found any explanation for the episode, we can only relate the harrowing circumstances just as they occurred.

After looking over his mail Mr. Sanderson rang for Miss Perkins to come and take the dictation of those letters which demanded his personal attention. That had been their regular routine for hundreds of mornings. He dictated letters addressed to people in Vera Cruz, Mexico; Paramaribo, Dutch Guiana; Guayaquil, Ecuador; Biobio, Chile, and in several other South American or Central American places with names long or short. He would spell those which he deemed difficult, saying for example: "Address La Salle Freres, G-u-a-y-a-q-u-i-l, Ecuador."

When he had finished that morning Miss Perkins retired. Later in the day she brought the letters in for his signature, waiting modestly and attentively for any directions or suggestions concerning the business in hand.

Mr. Sanderson ranged through the letters, signing his name with a grunt of approval after each perfect sheet. Suddenly he stopped. He looked shocked. "Miss Perkins," he said solemnly, "you have marred your perfect record. You have spelled a name incorrectly!" His expression seemed to indicate that he regarded the error almost as a personal affront.

Miss Perkins looked astonished, then doubtful. She thought Mr. Sanderson was mistaken. "I thought I spelled every name just as you said," she defended herself, and then asked, "Which name did I spell incorrectly."

"Biobio," he replied.

"Dear me! How did I spell it?" she asked.

"B-o-b-o," Mr. Sanderson replied.

Miss Perkins opened her eyes wide with astonishment. "That's what I thought you said!"

"No," said Mr. Sanderson with dignity, "I said 'Biobio'!"

"That's the way I wrote it," Miss Perkins insisted.

"No," said Mr. Sanderson, eyeing her sternly, "you wrote it B-o-b-o."

"Of course I did. That's what you said, 'B-o-b-o.'"

"I did not," said Mr. Sanderson. "I said 'Biobio.'"

Miss Perkins was alarmed, but, as Mr. Sanderson had never before shown any traces of dementia, she resolved not to fly. She would remain and put up a determined fight.

"You said 'B-o-b-o,' and that's the way I wrote it, B-o-b-o," she said.

"I said 'Biobio,' and you wrote it 'B-o-b-o,' and anybody knows that doesn't spell Biobio. I should think you could spell that simple word." Mr. Sanderson was becoming impatient.

"I could spell it another way," Miss Perkins said.

"How? I'd like to know," Mr. Sanderson said quickly.

"B-e-a-u-b-e-a-u," replied Miss Perkins instantly.

"That would spell beau-beau," Mr. Sanderson said triumphantly.

"Well, that is what I was trying to spell."

"You just said you were spelling Biobio," Mr. Sanderson caught her up quickly.

"Of course I did," replied Miss Perkins. "I have said all the time that I was spelling B-o-b-o—"

"But you just said you weren't," interrupted Mr. Sanderson. "You said you were spelling beau-beau, bobo."

"Of course I was spelling Bobo! I've said that every time, b-o-b-o or b-e-a-u-b-e-a-u."

Mr. Sanderson was truly alarmed. It was perfectly evident to him that Miss Perkins was losing her very efficient mind. He made one last effort to

rally her tottering reason: "Miss Perkins, you began by telling me you were spelling Biobio, and now you tell me you are spelling Bobo? How do you reconcile those two statements?"

Miss Perkins was now fully convinced that Mr. Sanderson's mind was totally gone; it was so sad, a fearful thing in winter, but she would deal with him gently for fear of rousing in him a homicidal mania.

"Of course it may seem odd to you, Mr. Sanderson, that B-o-b-o should be the name of a town. I thought so too when you dictated it. I thought Bobo an awfully funny name."

"But it isn't Bobo; it's Biobio," urged Mr. Sanderson, trying to restore Miss Perkins to reason.

"Yes, yes, I know," said Miss Perkins soothingly.

"What do you know?" Mr. Sanderson asked sharply with what seemed to Miss Perkins a maniacal glare.

"That b-o-bo spells Bobo," she replied gently.

"But I don't want Bobo spelled. I want Biobio," he cried in despair.

"I did spell it, 'B-o-b-o,' " said Miss Perkins still gently.

"But you just said you spelled Bobo," he insisted.

Miss Perkins had a last hope.

"Mr. Sanderson," she said, "will you write that name just as you want me to write it?" she asked.

"Certainly," said Mr. Sanderson firmly.

He took his fountain pen out of his pocket, unscrewed it deliberately and then, drawing a pad toward him, wrote in large letters: "B-I-O-B-I-O."

"Oh!" said Miss Perkins, "I thought all the time you were saying 'B-o-b-o.' "

"I was," Mr. Sanderson declared. "I said Biobio every time."

"I thought you were saying 'B-o-b-o,' " Miss Perkins repeated.

"I was. I never said anything but 'Biobio,' " Mr. Sanderson maintained.

"I am beginning to understand," Miss Perkins started to explain.

"Well, I hope so," said Mr. Sanderson, not understanding in the least himself.

"We both said the same thing, but we didn't mean the same thing," Miss Perkins elucidated.

"Oh! Didn't we?" asked Mr. Sanderson. "I meant Biobio. What did you mean?"

"I meant 'B-o-b-o.' You were pronouncing it, and I was spelling it. When you dictated Biobio I thought you were spelling the name instead of pronouncing it." And underneath Mr. Sanderson's B-I-O-B-I-O she wrote B-O-B-O.

Mr. Sanderson grasped the idea, but—

Ever since that fatal hour life has not been the same either for Mr. Sanderson or for Miss Perkins. For each knows that the other one suspected his sanity, and that is something no human being can forgive.—*L. Shelton Stewart, in Youth's Companion.*

* * *

THE POETS IN COLOR

It has been written "Of Color in the Poets," why not "Of the Poets in Color?" Why, for instance, has not some enterprising publisher issued a Pope or a Wordsworth or a Keats, with the purple patches in purple, so that with a mere flutter of the pages the reader may light upon the desired? No more searching of quotation handbooks; the passage would spring at you, detached from its context and yet rich with it, like Glaucus coming up from the sea. It is not as an amputated fragment that you would then find it, but alive with meaning, explained and magnified by its natural surroundings.

And if purple be conceded, the rest follows. Green for passages of nature-description, drab for the dull didactic, pink for egoistic self-display, yellow for bad taste; and for the servile reproduction of earlier conventions, for what Mr. Lippmann calls "stereotypes," nothing is more appropriate than magenta.

How would not the teacher of, say, Wordsworth be aided! There disappears at once the necessity for lectures upon "The Feeling for Nature in William Wordsworth;" the student has merely to glance through the volume and observe the distribution of green, and all is said. Remarks by the instructor on "The Development of Wordsworth's Art" are also superfluous; one has only to call the attention of the assembled class to the prevalence of magenta at one end of the volume, of drab at the other, and the object of the course is attained.—*Atlantic Monthly.*

* * *

COLLIE TRAVELS 2,364 MILES

The record for long-distance travel by a dog to reach his home and master is held, so far as known, by a collie who returned to his home in Silverton, Oregon, on Feb. 15. After an absence of six months when he was lost from his master's car "somewhere in Iowa" this dog with the instinct and sense of direction that passes understanding, walked into his owner's restaurant, weary, thin and footsore, and barked a joyful greeting.

G. F. Brazier, restaurant proprietor in Silverton, rejoices in the return of his dog. It was in eastern Iowa that the collie disappeared. All search and extensive advertising were unavailing and Mr. Brazier proceeded farther east to Wolcott, Ind. Sometime after he had started back for Oregon the dog was seen in Wolcott, which showed that he was on his master's trail. From Wolcott to Silverton it is 2,364 miles. The collie made it. In the long journey, embracing summer sun and severe winter weather, the indomitable dog crossed seven different states, traveled through the prairies of Indiana, Illinois, Iowa and Nebraska, climbed the Rockies through Wyoming and made his way over the Idaho desert into Oregon. His unerring instinct had guided him to his beloved master.—*Our Dumb Animals.*

* * *

A MEAN ADVANTAGE

I have one advantage over my wife in the matter of antique furniture. It is I who customarily drive the flivver. As most roadside antique shops are clearly marked and I keep a sharp lookout ahead, it usually happens that we pass them at terrific speed; and sometimes, at the moment of passing, I may chance to be calling attention to the salient features of the landscape on the other side of the road. The thing has almost reached the point, I regret to say, where a shout of enthusiasm from me about a mountain view to the left is followed, on the part of my wife, by a surreptitious glance to the right to see whether there may not be a Chippendale chair in the offing.—*Frederick L. Allen, in Harper's Magazine.*

* * *

THE LAST STRAW

"I don't like a friend to domineer over me," said the young man with the patient disposition.

"Who has been doing that?"

"My room-mate. He borrowed my dress-suit."

"That's taking liberties."

"I don't mind it, but when he asked for my umbrella, I told him I might want to use it myself. But he got it just the same."

"How?"

"He simply said: 'Have your own way; they're your clothes that I'm trying to keep from getting spoiled, not mine.' "—*Los Angeles Times.*

Young People's Christian Union

Conducted by Granville Hicks

A SPLENDID PROGRAM

This page has already carried mention of the conference which the Student Federation of Religious Liberals is holding at Mount Holyoke College from June 21 to 28. The program for that conference is not completed as yet, but advance announcements show a remarkable roster of speakers. Some of the ablest leaders of liberal thought in the country have consented to speak to the gathering, and students from several colleges have agreed to lead conferences.

Some notable persons in the world of education figure on the program. President Kenyon L. Butterfield of Massachusetts Agricultural College and President Mary E. Woolley of Mount Holyoke lead the list. Dean John Murray Atwood of Canton Theological School, president of the General Convention, and Prof. Clarence Skinner of Tufts are two Universalists to occupy a prominent place. Both are familiar to readers of the *Leader*, and both did notable work at the Ferry Beach Y. P. C. U. Institute last summer. Another distinguished educator on the program is Mrs. Richard C. Cabot, author of "Every-Day Ethics" and other books.

Ministers are represented on the program by Dr. Frank C. Doan of Rochester, N. Y., Rev. Harold E. B. Speight, minister of King's Chapel, Boston, Rev. Palfrey Perkins, Weston, Mass., Rev. Vivian T. Pomeroy and Dr. Frederick R. Griffin. Several of these men attended the liberal student conference held at Star Island last year and have been ardent supporters of the S. F. R. L. Mr. Speight was one of the prime movers of the organization and has devoted much time and energy to assure its success.

Two distinguished participants in public life will speak, Glenn Frank and J. Weston Allen. Mr. Frank is well-known as editor of the *Century*, where his comments on current events and particularly on outstanding religious issues have brought him recognition as an alert thinker and an able writer. Mr. Allen is a former attorney-general of the state of Massachusetts and is widely acclaimed as an excellent speaker.

Daily Schedule

The speakers mentioned above, together with some who have not yet been heard from, will give the morning lectures and the evening addresses. Each morning there will be a lecture. The topics include such themes as "Religion at Work," "The World Situation," "The New Reformation in Religion," "Leadership for To-day in Religion," "Religion for the New World." Other subjects have been arranged for the evening meetings, while in the five o'clock talks faith will be the central theme.

In addition to the formal talks there will be round-table discussions, led by students and dealing with the announced theme for the day. For example, on Monday the morning lecture will deal with "Religion at Work," and the two conferences will consider "Christianity and Industry" and "The Christian Spirit in Public Service and Politics." All the subjects for discussion are on important topics which are of interest to college men and women. Leaders for these conferences include Robert Raible, Milen Dempster, and Granville Hicks, of Harvard, Miss Dorothy Dyar of Columbia, Miss Mary Boynton of Vassar, Miss Virginia Wellington of Wellesley, and Patrick Michael Malin of the University of Pennsylvania.

In addition to the lectures and conferences there will be devotional services to open and close the day. Afternoons will be left free for recreation, and there are facilities for swimming, tennis, and hiking. The cost for the week will be $20. Mrs. Frank C. Doan, Mrs. Harold E. B. Speight, and Mrs. Palfrey Perkins will act as chaperones. Requests for further information should be addressed to the Student Federation of Religious Liberals, 16 Beacon Street, Boston, Mass.

* *

WHAT JAPANESE STUDENTS THINK

The Japanese question has been brought to the fore again by the action of the House and the Senate in refusing to recognize the gentlemen's agreement. Very recently I had the opportunity to talk with four Japanese who had just returned from a conference of Oriental Christian students. One was a graduate student in economics, the second on the staff of an observatory, the third an attendant at Harvard School of Business Administration, and the fourth a young scientist. They with some forty other students, some from India, some from China, some from Korea, and some from Japan, had been discussing some of the problems they were facing.

Strangely enough they had not spent their time considering those problems which arise from the peculiar circumstances surrounding Oriental students in an Occidental country. Instead they had been exchanging views on personal problems such as might confront Christians in any country.

The business student, however, was willing to talk on the subject of Japanese immigration when questioned on the matter. He was very friendly and tolerant, but he could not but look with regret on the action of Congress. He explained certain unreasonable features of the opposition to the Japanese and ended by an appeal for generosity. Although he did not say so openly, it was easy to see that underlying his remarks was disappointment at the failure of supposedly Christian America to express its religion in its acts.

Others of the group confirmed the impression he had given me. One spoke to me at some length of the disillusionment which he had undergone when he had come as a young and devoutly enthusiastic Christian to this country. One, who had been converted to Christianity in this country, was nevertheless disturbed by the condition of religion in this country. All of them spoke of the opportunity for liberal Christianity in their own country, and the two scientists expressed some surprise at the so-called Fundamentalist controversy, declaring that they had never found any conflict between their religion and their science.

I mention this interview with these students not only because of its intrinsic interest, but also because it has a bearing on the subject of mission study classes previously commented upon on this page. In Y. P. C. U. mission classes and other mission classes it might be well to take at least one session to consider the missionary effect of conditions in this country and of the action of this country toward Japan. The effect of the war was to make Oriental peoples look on Christianity with some skepticism. Other events have had and will have a similar effect. Is it not rather futile to preach Christianity when we have not begun to live it?

For the Quiet Hour

But if a man sees the way and does not go, if he has found a principle and does not follow it—what shall we say of that? If that occurs, then life is broken in two. I know that you will ask me whether a man can really see the way and fail to follow it. And I answer no, not if he really sees the principle in all its meaning for the action which he has in mind. But men do not see all the meaning of the thoughts they have. There is a sense in which men do take principles, do claim them as their own, and yet deny them in their acts.

Alexander Meiklejohn.

This alternation, however, of patience and expectancy, of monotony and surprise, is precisely what gives life its interest and significance. This is the way of growth, in man as in nature. Routine, detail, study, duty, prayer, are the storing up of energy for the sudden summons and the moment's need. One can no more meet a moral emergency without the habit of self-discipline than a plant can bud in spring which has not stored up its growth in winter. The insight and courage of the instant are the bloom which unfolds from the daily duty done.

Francis Greenwood Peabody.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

AN OPPORTUNITY

When the postman leaves one's mail box full of letters each morning, it is quite certain to contain some matters of interest pertaining to our work.

The letter I would share with you at this time was fifty-six inches long by actual measurement, with sprays of pretty pink and red blossoms strewn over the thin paper, with snapshots of groups of happy children and *many opportunities* offered.

You may have guessed that this letter came from Japan, as it did, and it was from Miss Kent. I wish I might pass on to you the inspiration of this letter—the hope this young worker has for her work as our new Midori is nearing completion. She tells of the preparation made by our kindergarten children for Christmas; of their gifts to the poorer children; of their sacrifice of their own gifts that others might be made happy. She speaks of the fine kindergarten they have in the dismantled parlor of the Blackmer Home and how the children clamor for stories in English, which they are sure they will understand.

She also writes of the progress being made on the new building and how it thrills them to watch it, but there always comes an afterthought, "If only we may do our work in the best and most helpful way, and God may give us strength and guidance in all our undertakings."

There are so many things they will need to equip it. She wonders if the many friends in America would not like to contribute for some of them, and she encloses a list and it is the list which accounts somewhat for the length of the letter. I am sure you would like to know more about what is needed. If the list were to be published there might be many duplications. With the exception of one of the needs mentioned, the list Miss Kent has given will be divided into sections for various groups of friends. Miss Kent writes: "Our organ is a mess, though I believe it can be fixed up to last for a little while, but when we think of something new, let's think of getting a piano! We never would think of trying to work with organs in our kindergartens at home. The 'Home' has two pianos, but they are both needed for practise and in use from morning until night. We certainly would be thankful for something to replace the 'box' we have for our work. Perhaps it would be wise to explain that music, that is, the vocal side, is the most difficult thing to work out in the whole list of problems. The children hear nothing at home except those horrid, nasal sounds which their elders think go with music. It is the old-fashioned, real Japanese music, and it is the only way many people know, especially the parents of our children, who typify the poorer classes. The tones of an organ are about the most difficult things a wee child could manage when he is trying to get right tones from wrong ones, and I wish you could hear the particular sounds that come from the depths of somewhere in the inner workings of our organ."

It does seem a pity to have such a combination—a new building and an old worn-out organ. Would it not be fine if some one could give a piano for the new building? Who would like the joy of doing it?

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

PRICES AT FERRY BEACH

Every one is asking about them. They will be very low. Board will be twelve or thirteen dollars a week, while the scale of charges for rooms per week will be as follows: Quillen, $3; Underwood, $4; the Cottage (women) $3; the Pavilion, $2; Men's Dormitory, $3; tents, per person, $2. Each attendant is required to pay $1 as membership dues in the Ferry Beach Park Association and the institute registration fee is $1. Count it up. Can you get as much for the price anywhere else?

* *

MR. VICKREY THANKS US

Mr. Charles V. Vickrey, General Secretary of the Near East Relief, is an exceedingly busy man, yet he has taken time to write a personal letter in regard the contributions of our Sunday schools. He says:

"I want to express my deep appreciation of the generous co-operation that you and your Sunday schools have given to this life-saving and, we hope, character-building child-welfare work. The call from Macedonia never came to Paul any more clearly than it does to-day in letters sent from Salonika."

* *

OUR REPRESENTATIVES AT GLASGOW

Dr. and Mrs. van Schaick are going.

Watch, O fortunate subscribers to the *Universalist Leader*, for charming and vivid word pictures of the Glasgow Convention of the World Sunday School Association, for such glowing reports as will give at the same time information, instruction and inspiration.

What a nimble pen our editor has! With what rare art does he pick out the salient features of any scene, any address, any experience, and share with readers his own enthusiasm and joy! There is no keener reporter in the field of religious journalism. Perhaps I ought to put quotation marks around that last sentence, for it has been uttered many times by good critics in both our own and other Churches.

It is fortunate for our denomination that we have in the editorial chair a man who is so thoroughly alive to the importance of religious education that he is willing to sail across the Atlantic to attend a Sunday school convention. It augurs well.

Dr. and Mrs. van Schaick will leave about the middle of June. Will they be entitled to vote? O yes. They go as the duly authorized and gladly recognized representatives of our Church.

* *

A REACTION FROM SUFFOLK

Once in a while we receive very tangible evidence that Dr. Jordan is doing an important piece of work at Suffolk. What sort of young people is he developing down there in his Normal Training School, vain, idle, careless folks or thoughtful and co-operative students?

Here is a letter which tells an interesting and very gratifying story:

Suffolk, Va., Feb. 13, 1924.

Dear Sirs:

Enclosed please find check for $15.15 from the Suffolk Normal Training School of Suffolk, Va., to be used as you think best for missions.

Dr. Jordan has told us about your great efforts in raising money for our School. We have thought that inasmuch as you and the several Sunday schools of our Church are doing so very much to help us to help ourselves, we would do our best for you and your great efforts. Kindly accept this as a small token of our appreciation for you and for what you are doing for us, and of our interest.

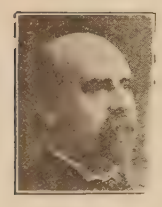
We are, gratefully yours,
William Kyle, Chairman,
Agnes Jenkins, Secretary,
Ida Whittaker, Treasurer,
Committee of the 8th Grade.

It will be agreed that the sum of over $15 is a very generous offering to come from our young colored friends and that it gives us reason to believe that they are worthy of our encouragement and assistance.

The money has been divided as follows: For the International Missionary offering, $5.05; for the Near East Relief, $5.05; for the American Missionary Offering, $5.05.

Among Our Churches

New York City Letter



The secretary of the Brooklyn Federation of Protestant Churches, Rev. F. M. Gordon, D. D., is the authority for the statement that 203,000 boys and girls in the public schools of New York City have never entered a Sunday school nor been given any religious instruction. "Of the 203,000 outside the Church, there are probably 70,000 who would become Protestants if urged." The Federation proposes that the so-called Protestant children be allowed to attend a church school three times a week, the Federation to supply the teachers. * * **Dr. Alexander Lyons,** rabbi of the largest temple in Brooklyn, recently gave an address upon "Jesus" at the Central Y. M. C. A. He said: "I want to see the world rise to a recognition of the real Jesus; that saintly souled seer who for a brief period trod the highways and byways of Palestine about nineteen hundred years ago and with a confirmed and compelling consciousness of responsibility and devotion to God exemplified a code of human duty never as yet transcended upon earth. . . . My Jewish brethren need to treat Jesus with less antagonism or indifference, while my Christian brethren should regard him less as an object of denominational worship and more of dignified emulation." * * **The Metropolitan Alliance,** meeting April 11 in the Newark church, was privileged to hear Rev. John S. Carlile speak upon "Americans All." Mrs. N. McClinchie presided. * * **The Communists** of New York City, as reported in the *Times*, have held the first Communist christening in the United States. The baby was swathed in red silk, and the service read: "I now dedicate this baby to the Communist movement and hope he will live to work for freedom in the United States and the dictatorship of the proletariat all over the world." A parody on the Lord's Prayer formed a part of the "service." * * **Divine Paternity.**—The annual dramatic performance of Auxiliary No. 8, for the benefit of the Chapin Home, was held in the theater of the Heckscher Foundation March 31. The Roundabout Players presented the comedy "A Lady's Name," to an audience that filled the auditorium. A series of Bible Talks especially for young people, given by Dr. Newton as a part of the Lenten program, was well attended. Dr. Newton has spoken each Monday during Lent at the Philadelphia Forum, held in the Academy of Music, and expects to speak in St. Paul's Episcopal Church, Philadelphia, on the second Sunday evening in May. He has also spoken at the union Lenten service in Paterson, N. J., and at the Forum of the United Church in Bridgeport. Dr. Newton has been obliged to decline an invitation to speak at the Congress of the Disciples Church in Kentucky, and also the urgent call to be present at the City Temple Jubilee, fiftieth anniversary, London. Volume 1, No. 1, of "The Neighbor," a monthly bulletin of the Divine Paternity House, has appeared. It is filled with the doings, on a daily schedule, at the Prescott Memorial. Mrs. L. A. Ramsdell, a trained and consecrated worker, has been secured to guide the work until June. * * **Mr. Ove C. Sparre,** for more than thirty years a devoted worker in the Mission, has journeyed on. The memory service was held April 1 in the Church of the Divine Paternity. Dr. Newton spoke with appreciation and regard of Mr. Sparre's work, especially in the improving of the home life of the East Side. We shall remember Mr. Sparre in the days of his strength, when he gave, without reserve, the best that was in him; and with determined zeal labored for the Brevoort Mission and later the Divine Paternity House. He was especially interested in children, and was known throughout the state for his leadership in Sunday school work. In recent months Mr. Sparre was not able to carry on the work, and his death was a relief from suffering. Mrs. Sparre and three children remain. * * **Washington Heights.**—Ladies' night of the Men's Club, March 17, with dinner and a debate, "Have women proven their value to politics, and their need therein?" The discussion was interrupted by the presentation of a green silk purse, filled with greenbacks, to the pastor, Mr. Harris, who confessed that he was fifty-one years young. The Ladies' Aid Society has been holding special meetings for an Easter fair. A neat monthly calendar, with the heading "Lest We Forget," has been issued. * * **Good Tidings.**—During Lent Mr. Lalone has been speaking upon "The Kingdom of God, and the Children of the Kingdom." The union Good Friday service at the Church of Our Father, Rev. Emerson Hugh Lalone, preacher. Easter Sunday sermon on "The Discovery of the New World." * * **All Souls.**—Preparations are being made for one of the greatest Easter celebrations in the history of the church. Dr. Grose is in ever increasing demand as a speaker. He recently preached the closing sermon in the Crusade series at Washington; will give the principal address at the Maundy Thursday service of the Aurora Grata Consistory and will speak on "The Educational Advantages of Playgrounds" before the Brooklyn Women's Club, on April 21. Annual parish meeting, May 13. The call for the Easter offering requests not less than $1,400. Easter breakfast, April 22, 12.30 p. m. This church united with five other Flatbush churches in a series of meetings that were deemed very successful. * * **Our Father.**—A social gathering recently made more than $100 for the Chapin Home. At the March meeting of Men's Club Dr. Benjamin Battin gave a remarkable address upon "Guaranteeing Honesty." The annual concert by the choir, held on a stormy evening, called forth an audience of 200 people. The May Breakfast, coming May 1, will be in charge of the president of the Alliance, Mrs. H. W. Spargur.

Thomas Edward Potterton.

Church News and Interests

PERSONALS

Rev. William D. Veazie of Tufts College was ordained to the ministry at his parish in South Weymouth Monday, April 14, Dr. Frank Oliver Hall preaching the installation sermon, Dr. Coons charging the minister, Dr. Lowe the people, Dr. McCollester offering the prayer and Rev. L. W. Attwood, who was pastor at South Weymouth for twenty-one years, conducting the devotional service.

Rev. O. Whitman Eames of Tufts College was ordained to the ministry at his parish in Taunton, Mass., April 15, Rev. Richard H. McLaughlin of Hartford delivering the charge to the minister and performing the office of ordination, Dr. Lowe preaching the sermon and Dr. Hall and Dr. McCollester also participating in the service.

Miss Jennie Lois Ellis has been elected State Superintendent of Universalist Churches for Pennsylvania. The news letter of the State Convention says that "Miss Ellis is such an enthusiastic worker that even while Sunday School Missionary she was rendering constructive service in other departments. Consequently the Board felt that we had found the right person for State Superintendent. A license to preach has also been granted to her, so if you want to hear a good sermon, you know where to apply."

Mrs. Emma L. James, of 1701 Sycamore St., Cincinnati, O., daughter of the late Dr. G. L. Demarest, is an active member of the Cincinnati parish.

Colorado

Denver.—Rev. H. H. Niles, pastor. At the recent annual meeting encouraging reports of progress were made. The following officers were re-elected: Moderator, E. R. Harper; treasurer, W. F. R. Mills; clerk, Fred H. Thompson; trustee for five years, C. Burton Folsom. Pre-

ceding the business session a turkey dinner was served.

Massachusetts

Arlington.—Rev. C. F. Patterson, pastor. On the afternoon of April 9, the Home Department of the church school and invited guests enjoyed a most interesting time. Automobiles brought the older friends and the vestry was given an attractive appearance by the arrangement of furniture and decorations, and a patriotic touch was added by flags artistically draped. The guests were received by Mrs. Patterson, Mrs. Coolidge, and Mrs. Hortter, Girl Scouts acting as ushers. The exercises were opened with prayer by Mr. Patterson. Master Whipple, representing Boy Scouts, Troop 1, told the history of the United States flag, followed by Master Peterson, also a Scout, who gave the Scout Oath and Scout Laws. Mr. Frank M. Harwood, department commander of the American Legion, Post 39, explained the aim of the Legion after repeating the preamble of the Constitution. Mrs. Cushing, acccompanied by Miss Hesseltine, rendered two violin selections. Next followed remarks by Miss Slaughter showing the object of the Home Department to be to link up the homes with the church school. Mrs. Chamberlain brought greetings from the State Department of Sunday schools and read a beautiful poem. A social hour followed with light refreshments.

Gloucester.—Rev. John Clarence Lee, D. D., pastor. For Easter week, Dr. Lee conducted the communion on Thursday evening, at which the attendance was the largest at communion that this church has ever had. Eighteen persons united with the church, and a fine, brotherly sermon was given by the Methodist pastor, Rev. G. Bennett Van Buskirk. At Easter, the large auditorium was filled, and the quartette choir, under the leadership of George B. Stevens, was aided by a violinist and a trumpeter from the Boston Symphony. Dr. Lee preached on "The Springtime of Eternal Life." In the evening the church school, under the direction of the superintendent, Mr. Jeremiah Foster, assisted by Miss Isabel Tarr, gave the Easter pageant, "His Spirit Lives," with another large audience. The winter has been filled with the many enterprises of a working church—an old folks' concert by young folks, a play by the Chapin Guild entitled "What Happened to Jones," and several church suppers and a successful Easter sale by the Ladies' Society. The church school and the Young People's Christian Union have increased in numbers very greatly, and are doing service of the highest value. Dr. Lee delivered the annual address for the Order of Red Men, and has been invited to take part in the memorial service of the Loyal Order of Moose. The Gloucester church, first gathered in 1770, the first pastorate of Rev. John Murray, who settled here in 1774, is the historic shrine of organized Universalism in America. It will keep open for Sunday services throughout the summer and will be visited, as usual, by hundreds of pilgrims, all of who n will desire also to see the Sargent-Murray-Gilman house and its rare collection of interesting articles.

Franklin.—Rev. R. K. Marvin, D. D., pastor. The Lenten season was one of interest and profit to this parish. The pastor preached a series of sermons on "Great Encounters" as follows: "Jesus and the Rich Young Ruler," "Jesus and the Woman of Samaria," "Jesus and Pilate," and on Easter Sunday, "Jesus and Two Disciples on the Road to Emmaus." In the evenings of Sunday through Lent, he gave illustrated lectures on great books, including Balzac's "Eugenie Grandet," Hutchinson's "If Winter Comes" and Connor's "The Sky Pilot." The Passion Play on Palm Sunday evening filled every seat in the auditorium and annex. The recent parish meeting showed a very prosperous year and the pastor was voted an increase in salary.

North Carolina

Kinston.—Rev. Dwight A. Ball, pastor. Sunday, April 6, we were hosts to the entire circuit, the day having been planned to the best advantage to afford a hearing to Rev. Hazel I. Kirk, who was touring the state with a message from Japan. Miss Kirk gave us the clearest and most complete understanding of our achievements and our privilege ever presented to our people here. Though the storm did prevent a large truckload from driving in from Deep Run, and several automobiles which had definitely planned the forty mile trip from Christian Hill could not come, there were a goodly number from Woodington, Deep Run, and other rural points. At the noon hour a spread in the warehouse across the street from the church proved a pleasant feature. At 2 p. m., another session was held at which the pastor gave an address on one of the Christ Crusade themes. Again at the evening session Miss Kirk gave a short talk about the Japanese boys, their home and school life. This was especially appropriate, as we had as guests the leading troop of Boy Scouts of the city. The pastor also spoke. The boys took special pains to thank Miss Kirk. Their visit to our church was the last of a series, their master having taken them to visit all the city churches on consecutive Sunday nights. It was especially gratifying to have the boys tell one of their number who is a member of our Sunday school that their visit to us was the most satisfactory of all. On Monday the pastor's Ford sedan took Miss Kirk and our other guests, Mrs. S. R. Tyson of Durham, with the Balls, for the eighty mile run to the home of Mrs. Winstead near Rocky Mount for conference with Mrs. Winstead. Miss Kirk went from there to Washington, D. C.

Christian Hill.—Rev. Dwight A. Ball, pastor. For the nearly three years since this church became a part of the Kinston Circuit services have been held over the fourth Sunday each month. Driving over the forty-five miles to their church from Kinston, service is held Saturday night and twice on Sunday, with Sunday school on Sunday morning. There is a fine group of young people who are unusually attentive and give promise for the future. In March both Mr. and Mrs. Ball went over for the fifth Sunday week end, opening a series on Friday night. On Saturday they drove over twenty-five miles in making calls among the church people. Service was held on Saturday night and twice o ı Sunday. This church made the most complete and effective canvass early in the year to secure their budget, and are meeting the apportionment in a very systematic way. Only a month ago the sudden death of Mr. George Outlaw took from us one of the most loyal supporters. It was he who gave the acre of land for the building lot some six years ago when the church was built.

Deep Run.—Rev. Dwight A. Ball, pastor. Three of our younger folks here are taking the second season's course in standard teacher training, Mrs. Ball going out each week for this class. In spite of the handicap of holding sessions of Sunday school in one room of a private house the attendance and creditable work done by both teachers and pupils are an inspiration.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	127
Brookline, Mass.	28
Somerville, Mass., First	18
Melrose, Mass.	18
Everett, Mass.	47
Norwood, Mass.	22
Gloucester, Mass.	18
Worcester, Mass., First	27
Boston, Mass., Grove Hall	11
Franklin, Mass.	5
Watertown, N. Y.	40
Reading, Pa.	39
Joliet, Ill.	18
Total	418

* *

CHRISTENINGS

Previously reported, 32. North Hatley, Quebec, 2. Gloucester, Mass., 7. Watertown, N. Y., 9. Total, 50.

* *

WANTED

Those Universalists having in their libraries copies of "Bible Proofs" by J. W. Hanson, or "Bible Threatenings Explained" by the same author, or "The Gospel Liturgy," published in 1858, are informed that the Editor of the *Leader* is anxious to secure several copies each of these books. They are wanted for the use of the Commission on Publications, who will determine whether or not to republish them. Send copies to the Editor of the

Universalist Leader. If you do not wish to give them away will you lend them?

* *

WOMEN'S CHURCH SOCIETIES

The annual meeting of the Council of Federation of Women's Church Societies will be held Wednesday, April 30, at 10.30 a. m. and 2 p. m. in the Church of the New Jerusalem, 136 Bowdoin St., Boston.

Among the speakers are: Rev. George H. Spencer, D. D., of the Bible Society; Rev. E. J. Helms, D. D., of Morgan Memorial; Mrs. Elizabeth Tilton; Prof. H. A. Smith of Boston University.

Master Programs in the Fine Arts of Religion, illustrated.

All women interested are invited.

* *

MEETING OF THE BOARD OF TRUSTEES

Universalist General Convention

The Trustees of the Universalist General Convention will meet in New York City on May 5 and 6, 1924. Any persons having matters to be presented at this meeting should send them to the undersigned at once.

Roger F. Etz, Secretary,
176 *Newbury St.,*
Boston, Mass.

* *

PALM SUNDAY SERVICE AT CAMBRIDGE

With a choir of ninety voices, and well-known soloists, the "Stabat Mater" of Rossini was presented at the First Universalist Church, Cambridge, Mass., on Palm Sunday, April 13. Mr. G. Sidney Stanton, director of the Technology Freshman Glee Club, conducted the singing, and it was under his direction that the choir was trained to give the finished performance to a crowded church. Those who came within quarter of an hour before the service began found the auditorium already filled, and the ushers were regretfully forced to turn away more than one late-comer.

The soloists who assisted the choir were Mrs. Marion Kingsbury, soprano; Mrs. Bertha Putney Dudley, mezzo soprano; Mr. Norman Arnold, tenor, and Mr. Walter H. Kidder, bass. Mr. George J. Perry accompanied on the organ, also giving a beautiful rendering of Wachs' "Entree Triomphale" and Mendelssohn's "Consolation" as prelude and offertory.

Rev. Frank Oliver Hall, D. D., opened the service, and read from the Scripture the story of Palm Sunday, following which the congregation joined in the Lord's Prayer.

This service at Cambridge has become a well-known and eagerly anticipated musical event in Greater Boston. Not only Universalists, but many from other denominations, look forward to this annual observance of Palm Sunday, and it is hoped by every one who attended that the presentation of some oratorio or cantata will continue from year to year. Credit is due to Mr. Stanton for his perseverance and splendid training, to the soloists who contributed so largely to the performance, to the organist for his sympathetic assistance, and to the choir who for many weeks have been patiently rehearsing in order to give to the community such a service as would be hard to duplicate anywhere—even in musical Boston.

E. M. L.

* *

MASSACHUSETTS UNIVERSALIST COMRADES

A special meeting of the State Chapter will be held at 5 p. m., Thursday, May 22, 1924, at Attleboro, on the final day of the Massachusetts Universalist Convention. National President Friend will lay before the men plans for the National Order and the State Chapter to be of use in co-operating with the local organizations through a lecture bureau, etc. Just what local officers and men have been looking for. Come!

James D. Tillinghast, Secretary.

* *

Y. P. C. U. ACTIVITIES

Everett W. Linnekin

Like the well known ground hog, the Young People's Christian Union has emerged from its winter of hard work and the slogan, "Get to Ferry Beach," is the order of the day. In the meantime interest must be stimulated in the minds of our Unioners in order to make Ferry Beach the greatest convention ever. An unusual program of inspiration, good fellowship and hard work is in store for Unioners and a brief outline of our activities during the training period leading up to Ferry Beach is given below:

April 22. Union Meeting of the Greater Boston Universalist Young People, the Unitarian Young People and the Town and Gown Club, at Unity House, 7 Park Square, Tuesday, April 22, 1924, at 7.45 p. m. Good fellowship, entertainment and dancing—what more could young people ask for? A representative of each organization will speak. The evening's entertainment and dancing are absolutely free, thanks to the kindness of Unity House in loaning us the use of the hall free of charge, and through the work of the Hospitality and Get Acquainted Committee, we aim to find out Who's Who in young people's work in Greater Boston.

April 25. Second Annual Banquet of the Charles River League of Universalist Young People at Newtonville, Friday, April 25, at 6.30 p. m. The Mystic Valley League has been invited as guests of the evening and it is expected that our Stanley and Mrs. Manning will be with us. Mary Slaughter is toastmistress. The Phi Beta Phi orchestra of eight pieces, managed and led by one of our Unioners, will play for the dancing. This banquet will draw many Unioners from the near by churches.

May 25. Annual Memorial Services for our departed Universalist ministers conducted under the auspices of the Massachusetts State Board, at Mount Auburn Cemetery, Cambridge. This service has been arranged by the Y. P. C. U. during the last few years. Each Union located near Boston is assigned to a certain grave and a brief sketch is given of the life of the minister buried there. This service is not limited to the young people, however, and all members and friends of our Church are cordially invited to attend.

June 1. Y. P. C. U. Pilgrimage to the Clara Barton Home. During the past three years, indoor rallies, get-togethers, etc., have proved very successful in the Y. P. C. U. Good spirit has always prevailed and the meetings have always been inspiring. The presidents of the five Leagues of Universalist Young People in Massachusetts are taking a forward step in arranging an automobile pilgrimage to the Clara Barton Home at North Oxford, Mass., on Sunday, June 1. This is the most centrally located spot in New England for the gathering of young people and Unioners will be drawn from all over the state. Rhode Island and Connecticut have also been invited. Everybody will bring their own lunch, so there will be no expense save for gas. The start will be made early enough in the morning so we may attend church in Worcester. An invitation has been received from Worcester All Souls Church, tendered to the Leagues of Massachusetts, to conduct the morning service there. Representatives from each League will have a part in the service. Two short sermons will be delivered by Unioners. After church we journey to North Oxford, visit the Clara Barton Home, eat lunch, traverse the paths that Clara Barton once trod, have three hours of rest, then the devotional meeting under the large tree in the back yard about 4.30 p. m. A fitting tribute to Clara Barton will be paid and the most successful outdoor get-together of the Young People's Christian Union will come to a close by 6 p. m. and all Unioners will be homeward bound.

Newtonville, Mass., April 16, 1924.

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The managers of the Bethany Union for Young Women desire to cal attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $7.00 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Pacific School of Religious Library
July 23 '24

Crackling

Police Judge: "With what instrument or article did your wife inflict these wounds n your face and head?"

Michael Mooney: "Wid a motter, yer anner."

Police Judge: "A what?"

Michael Mooney: "A motte—wan o' hese frames wid 'God Bliss Our Home' n it."—*Cleveland Leader.*

* *

Two colored men were standing on the corner discussing family trees.

"Yes, suh, man," said Ambrose, "I can trace my relations back to a family tree."

"Chase 'em back to a family tree," said Mose.

"Naw, man, trace 'em, trace 'em—get me?"

"Well, they ain't but two kinds of things dat live in trees. Birds and monkeys, and you sho' ain't got no feathers on you."—*Judge.*

* *

"What do you make of those telegrams referring to apricots, peaches, and other kinds of fruits?"

"They have me puzzled," a swered Senator Sorghum. "They have spoiled my evenings at home. When my daughter turns the phonograph loose on 'There Are No Bananas,' I don't feel sure whether it's a song or a code message."—*Washington Star.*

* *

"Are you sure the course is clear?" she whispered, sliding down to the arms of her lover.

"Yes," he replied. "I succeeded in boring a hole in the water-pipe. Your father has discovered it and will keep his finger over the hole until the plumber arrives."—*Virginia Reel.*

* *

"Guess my girl in college has changed her mind about basketball. She is evidently going in for something more useful."

"How so?"

"Now she writes that she has made the scrub team."—*Louisville Courier-Journal.*

* *

First Golfer: "That was a fine drive you made this morning."

Second Golfer: "Which one do you mean?"

First Golfer: "Oh, you know—that time you hit the ball!"—*The Humorist (London).*

* *

"I thought you promised me that you wouldn't smoke any more."

"I did."

"But you are smoking as much as ever."

"Well, that isn't any more, is it?"—*Texas Ranger.*

* *

"Billy's going to sue the company for damages."

"Why? Wot did they do to 'im?"

"They blew the quittin' whistle when 'e was carryin' a 'eavy piece of iron, and 'e dropped it on 'is foot."—*Exchange.*

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